TRUTH
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what I observe
by RALPH G. PRESSING

Swaffer Tells Them

"THE most colorful and irrepressible journalist of our generation" This was the description given by the chairman of Hannen Swaffer when, for over an hour, he addressed last week the Institute of Journalists' London district on, "Are Newspapers Really Enterprising?"

Swaff, with over 50 years experience as the father of pictorial journalism, inventor of the modern gossip column, drama and film critic, and with scores of scoops to his credit, delivered one of his inimitable talks which enthralled his listeners.

It was anecdotal, wide-ranging, full of reminiscences and vital, as he explained that he had always been a thwarted man in Fleet Street when he tried to get new ideas into newspapers.

Soon after his lecture, I saw his ultra unique feature in "World's Press News," where he told a "psychic" story about Emile Gauvreau, an American Editor who recently passed on. Gauvreau had strange ideas for selling his paper.

He "Doctored" paragraphs to make them suit his news, and altered news to fit his requirements.

Once he printed a fake photograph of Rudolph Valentino "entering the spirit world" which sent the circulation up by 100,000.

★

New Press Attitude

FROM England comes word that the national and provincial press have devoted 363 columns to reporting meetings of the Churches of Fellowship of Psychical Research.

This represents considerable and heartening change from other times. Assuming that each of the columns contains the average 20 inches of type and figuring it on down to its basics, this might very well mean the use of, say 349,000 words.

The first figure was presented by Lt.-Col. Reginald Lester, founder of the Churches Fellowship, as he spoke during a recent Psychic-Literary luncheon.

Newspapers here no longer ridiculed the subject, he averred. The situation was also improving in Scandinavia.

Many reports appeared on his recent speaking tour, but he had been told by some fellow journalists that previously they had been instructed that anything that came in about psychic study, from however eminent a person, had to go

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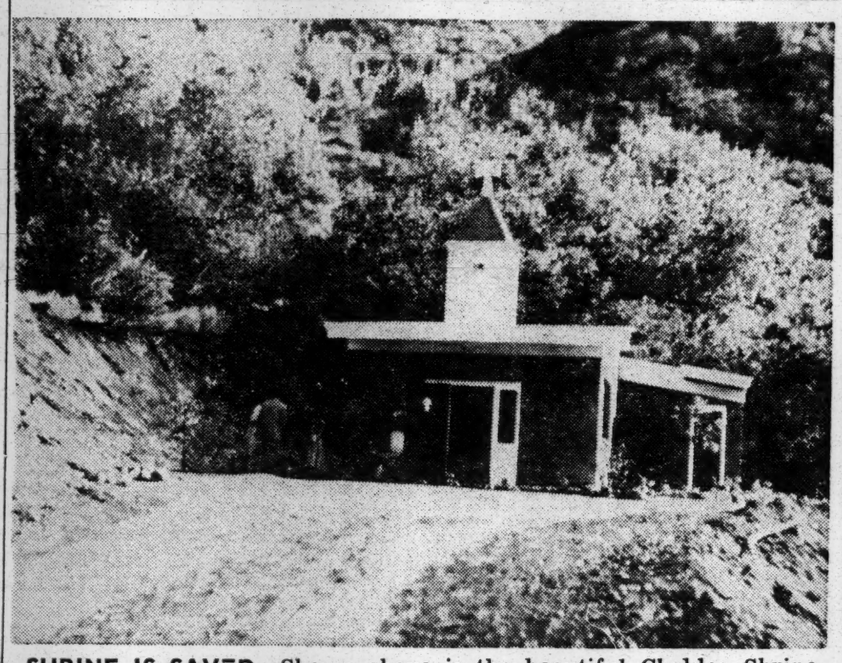
WIDELY-KNOWN MEDIUM—Pictured here is William S. Leiss, of Milwaukee, Wisconsin, about whose outstanding mediumship there is an article in this issue on Page 15, Col. 3.

'MIRACLE OF MALIBU!'



SHRINE IS SAVED—Shown above is the beautiful Chaldea Shrine, located in a lovely valley of the beautiful Malibu Mountains. The shrine was saved by nothang less than a Spiritual Miracle during the recent terrible series ot threatening and costly fires in the California area.

Only Divine Intervention Halted Ruthless March Of Fire On Fated Shrine

ONE WARM DAY in the Malibu Mountain area of California, quite near San Diego and during the holiday season that closed the year just passed, a small flame licked viciously upon a small twig in this lovely and mountainous garden spot, to become the worst forest fire in the history of Southern California.

The utter terror of a forest fire cannot be adequately described to persons inexperienced in viewing this scourge . . . unless they possess a fantastic imagination. Certainly a forest fire represents fully any one of the famed Circles of Hell, as described by Dante.

Miracle of Malibu

The Miracle of Malibu is truly a miracle in all ways. That the famed and beautiful shrine presided over by the Right Rev. Bishop Robert Raleigh. The shrine, obviously saved from a charred and smoky destruction by divine intervention, is located at Mount Raleigh, just above Monte Nido in the Malibu mountains of California . . . the postal address of this holy structure is Post Office Box 18, Calabasas, California.

The shrine is located in the midst of these beautiful mountains, as the picture with the story indicates. It is properly known as the Church of Antioch, Chaldea Shrine.

The Rt. Rev. Bishop Raleigh wrote recently a note on the shrine's being saved from the horrible fate of so many other beautiful and valuable buildings . . . not to mention priceless woodlands, the breath-taking beauty of the countryside, with trees that seemed to wave as if in wondrous and greenish applause for all the world.

The bishop described this to his long-time and close friend, Ralph G. Pressing, founder of the **Psychic Observer.** He said:

"The fire did not damage us, but we were only saved by a miracle. In a few days I will send you a notice.

(Continued Page 2, Col. 3)

Young Couple Show Definite Psychic Talent

A YOUNG married couple, living on a farm in Madison County of Indiana, a few days ago entered the editorial offices of the **Psychic Observer** to relate during a special interview their psychic experiences which span a period of several years.

This couple, Mr. and Mrs. Fred Teeters, of near Lapel, Indiana, had several definite psychic manifestations.

At one time, thirteen years ago, on their first wedding anniversary, April 1, 1944, they were separated by the width of the nation, plus the vast expanse of the Pacific Ocean.

In New York City

Mrs. Teeters was at the time living in New York City and Mr. Teeters was serving his country as a sailor aboard the USS New Jersey, somewhere in the South Pacific.

(Continued Page 4, Col. 1)

Annual Observance By All Spiritualists Will Occur On March 31

JULIETTE EWING PRESSING

"The world hath felt a quickening breath"
From heaven's eternal shores—
For souls triumphant over death
Return to earth once more.
For this we hold our Jubilee;
For this with joy we sing:
"Oh, grave, where is thy victory?
O, death, where is thy sting?"
—Lizzie Doten

Spiritualists all over the world will recall in song and story the remarkable occurrences of March 31, 1848, when Charles Rosma, the peddler, rapped his message in the house at Hydesville, N. Y., through the mediumship of the Fox Sisters.

Throughout the world the churches and societies will celebrate the anniversary of the event that startled the world.

The Message

"There is No Death: There are no Dead," is the message of Spiritualism.

Sir Arthur Conan Doyle said, "The Phenomena of Spiritualism are the telephone bells which say to the human race: Arouse yourselves! Be at attention! Here are the signs for you. They will lead up to the message which God wishes to send"

Spiritualism is the hope of the world. If the teachings of Spiritualism could be accepted and practiced by all, the brotherhood of man would become a living force.

Peace Urged

The ideals of the humanitarians and the United Nations would be-

(Continued Page 4, Col. 3)

Heaven Cited as Present Reality By Eastern Man

By S. ROWLAND MORGAN

MANY religious groups have in recent years felt called to resume the ministry of spiritual healing. They have done so uniformly after the manner long familiar to "Friends," namely, by gathering in quiet and awaiting in an attitude of prayer and expectancy the response or moving of the spiritual forces. In some cases, such response is silent or inward, and scarely to be noticed; in others, events of highly dramatic

(Continued Page 5, Col. 1)

Medical Association Gives Green Light To Hypnotism

DESPITE an almost continuous stream of discouragements, Spiritualists might see a possible bright light in the distance with the most recent release . . . from, of all places, the American Medical Association.

This extremely powerful organization that holds positive power over the medical forces of the nation comes forward with the news that hypnosis may solve some anesthetic problems. This isn't quite far enough, but it does constitute a fine and firm step in the right direction and Spiritualists over the world may take heart.

The article release also describes the use of music, another form of hypnosis, as a medical tool . . . a knowledge that belongs to the ages.

On Hypnotism

Regarding hypnosis usage in the anesthetic area of medicine, the release says:

Hypnosis, not now recommended

(Continued Page 2, Col. 4)

BISHOP AT SHRINE ALTAR—As outstanding as the surrounding Malibu Mountains and the interior of the famed "miracle-saved" Shrine building, is the altar, beside which is shown the gentle and courageous Bishop Raleigh. The singing of murmuring waters may be heard continuously by those worshiping at the Chaldea Shrine.

Special Prayers By Black Eagle

DAILY PRAYERS

(One of the following prayers to be memorized each month and repeated every day during the month).

In the silence, Great Father, I am listening. Enter into my aura that I may feel Thy holy presence. May I be receptive to Thy holy guidance. Lead me to perfect understanding and illumination, that my life on the earth plane may be filled with deeds of worth. May I ever be grateful for all blessings Thou has bestowed upon me.

O Divine Ruler of the Universe, make me more appreciative of Thy blessings and more receptive to Thee. May I be conscious of the great knowledge around and about me; may I come in closer touch with Thee and receive more bountifully, that I may impart true knowledge to my fellow men.

Great Father Thou art perfect; as children of a perfect father, we, too, are created perfect. Through misunderstanding of Thy laws, the children of earth have sometimes lost their way. Unselfishly, as one of Thy children, I ask that I may be shown the way; that I may be a beacon light to others, leading many back to Thee; that happiness, health, and love may be established on the earth; that all may find that peace which can be had only in knowing Thee.

Draw me closer to Thee, O Father. Protect me from the worst within myself, and may I know all Thy love that I can grasp. May I never turn from Thee or look back, but straight ahead where Light and Wisdom are.

Great Spirit of Truth which lies within myself, show me the way to be of service to my fellow men. May I help them through their struggles in life. May my service be of deeds which at all times reflect Thy glory.

O Great Spirit in Whom I act, live, and have my being, reinforce my mind and body, that I may at all times be in tune with Thee to know Thy bidding and to obey, that peace may be established within myself.

Loving Father, in Thy service may I ever be untiring. Speak to me in the silence; direct me according to Thy will. May I see reflected in the faces of mankind a reflection of the Divine. May I not criticize or condemn one act of any human being, but project mighty love upon all.

Dear Lord, all men turn to Thee when in need. Hear Ye their prayers and supplications. May ever desire for good that lies close to the heart of each of Thy children be granted unto him, under Thy grace and in Thine own right time.

Into Thy tender keeping do I place my being and all that which I call my own, Dear Lord. May I be drawn closer to Thy dear self. Victorious living awaits those who know Thee. My innermost being cries out for knowledge. Dear Lord, open my consciousness that I may be aware of every opportunity to serve Thee unselfishly. Show me the way that I may be of service to all mankind. Only through service may I glorify and magnify Thee. Always do I give Thee the honor and glory.

Infinite Spirit, may we enter into that state of peace, of contentment of mind in which we can see and feel the goodness of God, the reality of Being. May we catch the vision and thus be enabled to take up our work at the dawn of each new day fortified, strengthened. For all Thy blessings we give Thee thanks.

Thou art, O Infinite Intelligence, the Light and Life of all this wondrous world we see and know and all that it contains. We are part of Thee, children, partakers of all that which we can conceive as radiating from Infinite Mind. May we, therefore, become more receptive, growing to a greater consciousness of Thee; and as we accept more of Thee, may our lives become more beautiful in expression.

Dear Father, we, Thy children, come to Thee with faith and confidence. Clear, we pray Thee, our vision that we may see Thy way, the way Thou wouldst have us to go, that we may receive abundant mercy at Thy hands and forgiveness for our mistakes. May we, Thy children, who desire to be of service to Thee, hear through our receptivity Thy voice directing. Give us understanding, Dear Lord, that we may interpret Thy way, that we may follow Thy precepts, thus enabling us to live this earth life abundantly with Thee. Hear Ye us; patiently we await Thy pleasure. Unto Thee do we give the glory.

MORNING PRAYER

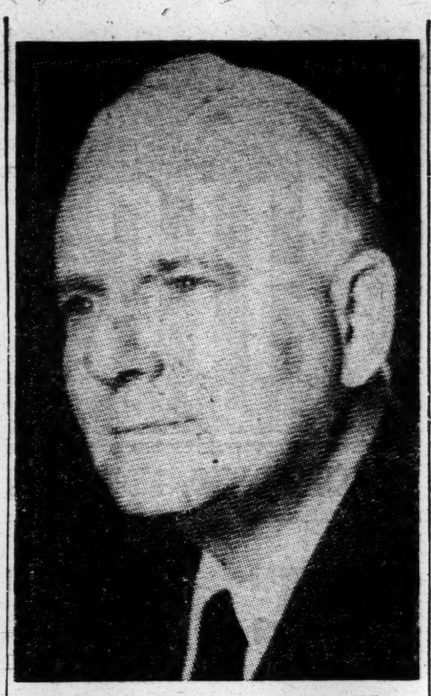
(To be repeated in the morning upon rising).

O Father, give me wisdom. Give me more strength to follow on. May I not falter. Through work and ceaseless striving may I, with Thy help and that of the invisible Forces and Friends, be strong and true. Open mine eyes that I may see clearly; attune mine ears that I may hear the still, small voice within which will lead me to success, health, and happiness. With Thy help I shall at all times radiate love and truth, and to Thee and the Invisible Friends and Helpers will I give the glory.

EVENING PRAYER

(To be repeated after the toil of the day, just before retiring).

Dear Lord, for this day and its blessings I am grateful. While I am asleep, through Thy love my body and mind will be cleansed, revivified, and made strong. I shall awaken in the morning of the new day, happy, confident, knowing that I am under Thy protection and guidance. Dear Lord, may all my efforts during the new day be pleasing unto Thee. May all with whom I come in contact be blessed and made happy.



NOTED SPIRITUAL HEALER—Pictured above is Harry Edwards, reputedly the world's outstanding Spiritual Healer. Mr. Edwards is also known for outstanding efforts as an author and lecturer. He publishes an English magazine from his Surrey residence devoted entirely to Spiritual Healing. Mr. Edwards, in this issue of **Psychic Observer,** presents one of his outstanding article on Page 15, column 3.

'Miracle of Malibu'

(Continued from Page 1, Col. 5)

In another message to Mr. Pressing, the bishop said, "As you may have heard in the news, we have had the worst fire in the history of Southern California, here at Malibu. We were right in the midst of it. The raging fire came right up to our road, but did not cross over. We are extremely thankful for this wonderful demonstration of the spiritual work we have done. All around us people gathered what meager possessions they could and ran for their lives, leaving their homes. We stayed fast to guard the house and the shrine, even though surrounded by fierce flames and threatening, searing heat. We had no real fear of the outcome. A great lesson can be gained from that.

Evil Workings

"What happened, in the saving of the beautiful shrine, goes to show the damage evil entities can exercise when they choose to take possession of a physical vehicle. This is something the world does not understand when dealing with a "fire bug."

The saving of the shrine, in addition to the possible and very probable catastrophe of destroying holy things in the flaming inferno of the Malibu fire, meant also the continuation for all persons caring to do so, of enjoying the beauty of the "Miracle Head of Christ" and the exquisite, wonderful remodeled shrine.

As the reader might observe on Page One of this issue of the **Psychic Observer,** the "Miracle Head of Christ" is a portion of a window blown from some church in Europe and discovered buried in the rubble of World War II by one of the bishop's congregation, at the time in the British Forces.

Miracle of Dunkirk

This soldier-member, with other soldiers, was trapped at Dunkirk, and it looked to them, and to the world, as if they would be destroyed by the forces of the enemy.

The soldier, sensitive to the needs of good and the terrors of evil, had this beautiful portion of the window, the head of Christ, wrapped in canvas and further protected by being strapped to his trench coat.

All persons well remember the "Miracle of Dunkirk." It was at Dunkirk, where the enemy held all the favoring odds, that a fog came down on the English Channel at a time when it was usually very clear . . . thus assisting the British in evacuating the apparently doomed men, by sending out all sorts of water craft, from small boats to warships. Thus England saved her men and those of her allies during the fog that was justly and beautifully described as the "Miracle of Dunkirk."

The soldier's protected Head of Christ had again been present and added its power to the saving of good from the forces of evil.

Had the evacuation not succeeded, the stranded men would not have been living today . . . they would have been slaughtered like caged animals . . . without the protection of the "Miracle of Dunkirk," there just was no place to go or anything to do in the line of protection from aggression.

Member-Soldier

This officer was a member of Chaldea Shrine and had sent the kindly bishop the small window which he felt had something to do with the Miracle of Dunkirk . . . and now is definitely connected with the Miracle of Malibu. Truly . . . good begets good as evil breeds evil.

The charming window, which is placed at a spot above the altar and behind which a natural waterfall plays its continuous "nature music" throughout all time. The stream comes from the snowy mountains of Malibu and exerts a gurgling, happy ambition to reach the vicinity of the shrine, where it forms a curtain of tinkling music that at all times is heard by worshipers and the bishop alike . . . as if to punctuate the worthy words of worship.

All visitors to the famed Chaldea Shrine realize the Miracle of Malibu and it is placed above a small altar at the entrance so that all visitors, when they first arrive at the shrine, stand before this holy window and feel the radiance that comes from the Head of Christ, which, in the midst of battle, saved the soldiers at Dunkirk and now rests, continuing its miracle powers, in the Chaldea Shrine, high up in the fertile and beautiful Malibu mountains.

Medical Association

(Continued from Page 1, Col. 3)

for general use as an anesthetic, may solve some special anesthetic problems, according to three Dallas, Texas researchers who have used it in several unusual cases.

They reported using hypnosis for delivery of a baby when the mother was a polio victim, for a dental procedure in a woman sensitive to chemical anesthetics, and in three other special cases.

Harold B. Crasilneck, Ph.D., James E. McCranie, M.D., and M. T. Jenkins, M.D., reported their cases in the (Dec. 29) Journal of the American Medical Association.

They said they have been investigating hypnosis for anesthesia for three years. They have found it useful under these special conditions:

Current Use

(1) When chemical anesthesia or depressants may be dangerous because of respiratory or heart disease; (2) when a patient is sensitive to regular chemical agents; (3) when repeated use of anesthetics weakens a patient who is already physically disturbed; (4) among patients whose fear of general anesthesia is so great it presents serious risks; (5) when the cooperation of the patient may be needed during surgery; and (6) when the procedure may be so lengthy that general anesthesia may be too weakening.

Use of hypnosis presented no difficulty in the delivery of a pregnant woman suffering polio, or in several dental procedures—lasting about two hours each—in a woman who suffered swelling of the face and body, hives, and nausea from general anesthesia.

In the third case, a 14-year-old girl who had suffered epileptic convulsions after a head injury was scheduled for a brain operation. However, the physicians needed to take electric wave-pattern tests of the brain during surgery, which might have been distorted by anesthesia. Hypnosis was used because it would not interfere with the tests.

Patient Relaxed

During most of the operation this patient was "relaxed and comfortable," although she complained of mild pain at one point in the nine-hour procedure. An interesting fact was that the patient suddenly awoke from the hypnotic state when a certain part of the brain was touched.

This led researchers to "considerable interest and speculation" as to the part played by the nervous system in hypnosis, and "opens another avenue for investigation," they said.

Another use of hypnosis was on a man who became more and more fearful of anesthesia after numerous changes of dressing and other procedures for severe burns. An extensive procedure was done under hypnosis and the patient also felt no pain afterwards.

Additional Success

The final case was that of a woman who needed a pelvic examination for diagnosis, but who refused it because of an emotional difficulty. Anesthesia was ruled out because she had severe heart disease, but the examination was successfully carried out under hypnosis.

"There are definite disadvantages in the use of hypnosis," the scientists pointed out. "There are, for example, many individuals who cannot be hypnotized . . . It may be originally time consuming.

"It also requires special training and skill on the part of the hypnotist. There are also risks involved in hypnotizing patients who have psychological problems. A careful psychiatric evaluation should be performed prior to hypnosis."

They said for these and other reasons hypnosis "should be reserved for cases with special indications . . . "

Thousands of years ago music

Continued on Page 4, Col. 4)

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BISHOP RALEIGH
Ancient Chaldea Rite

These Questions Need Answers

Why Does Sickness Sometimes Linger Regardless of Prayer?

Why Are Prayers Not Answered?

Why Do Some People Have So Much Worry and Trouble?

Why Do Those Who Try to Do Good Often Get the Worst of It?

Send Two Three-cent Stamps and I Will Send You a Treatise Free Answering the Above Questions

BISHOP ROBERT RALEIGH

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FOUR HUNDRED FORTY-FOUR

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MARCH 10, 1957

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FOUR HUNDRED FORTY-FOUR

MARCH 10, 1957 **20c COPY**

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Spiritualism's Golden Opportunity

IN THIS 'sabre-rattling' world it might be asked, "What hope exists of this Movement of Modern Spiritualism making a real impression on human relationships?" "Are we not in fact, about to witness the final triumph of materialism?"

There would appear to be, on the surface, no direct or immediate answer to these questions. Nevertheless, Spiritualists should accept the challenge which the circumstance of our day and time presents. The need arises for a more vigorous and understanding prosecution of our aims and purposes.

To this end, Spiritualist Churches throughout the country can play an important part. It may, perhaps, be said, and with some degree of truth, that Spiritualism has, or tends to, become just another religious sect. If this is indeed so, then it is a great pity.

On the other hand, may it not be that, all that is required is the re-dedication of the Movement to the purposes of the Spirit. What greater step could be taken in this re-dedication, than the setting up of Lyceums in every Spiritualist Church not only in this country, but throughout the world?

Nay, further, it might well be that in those towns and villages where no Spiritualist Churches at present exist, that any organization set up to further the work of Spiritualism, should adopt the Lyceum system as its particular method of activity. Were the Movement to adopt the Lyceum system of education, generally, there would be little danger of its becoming just another religious sect.

What are the purposes that animate the Spiritualist Movement. Surely they are (1) to demonstrate the continuous existence of the human soul, and (2) to promote and seek to understand, the kind of life it behooves us to live in the knowledge of our spiritual nature.

The first has largely been achieved, the second has, as yet, barely been begun. So often is it thought that the highest endeavor of a Lyceum should be the development of mediums and speakers. Important as these might be under the present set up, it might well be that what is needed is less, and not more, of these.

What is certainly desirable, is more joint endeavor towards the development and use of all the faculties — physical, mental and psychical, possessed by all members of society. — **L. B.**

Attend Special Service and Celebrate the

109th ANNIVERSARY OF

MODERN SPIRITUALISM

at CHESTERFIELD, INDIANA

SUNDAY, March 31, 1957

at Chesterfield Spiritualist Camp

PROGRAM — March 31st Celebration :

12 NOON — Buffet Luncheon at **Western Hotel.**

1 P. M. — Group conducted on visit to Chesterfield Art Gallery and Museum to view **FOX SISTERS** relics, treasures and personal effects — loaned for the occasion by **Marian Buckner Pond McKensie,** sole surviving relative of The Fox Family.

2:15 P. M. — Special anniversary service in the Chesterfield Chapel, featuring **Mable Riffle** and **Juliette Ewing Pressing.**

For reservations for Saturday afternoon and evening seances (March 30th) and hotel Western Hotel reservations, write **Mable Riffle,** Chesterfield, Indiana. (P-444-445)

LETTERS TO THE EDITOR

Agree? Disagree? Comment to make or line of thought to suggest? This is your section of Psychic Observer and we heartily welcome your letters. Type or write legibly on one side of the paper and keep your letter short. Your name and address, legibly, must accompany your letter. Letters may be condensed. Psychic Observer does not necessarily identify itself with any views expressed by a reader.

LIKES OUR POLICIES

I like your policy of printing all the news and certainly where else would we secure it if you did not do so? I realize you cannot, at this price, make the paper into more of a book size because the articles you publish would and should be kept.

The wife and I are "seekers." We glean the good from "all" religions but we have to rely on Spiritualism so much because all other is mostly "faith." We, again, attended the Long Beach Spiritualist Convention and enjoyed it almost as much as Harmony Grove.

You may recall that we aided Rev. Jessie Curl when she was arrested for practicing medicine in New York. We want to thank you for printing our appeal for help. We were "new" in this work and thought "you" or the movement should have rescued her. We still feel the heads of the organizations should rescue those illegally arrested and funds be so created and allocated.

It "burns us up" that instructions are given to the ministers to not diagnose. We know there is a spiritual diagnosis and a physical one; that there is room for both, but we do believe the few charlatans in both should be removed. To require a state license in New York, when no courses of instruction are taught in the universities, precludes one from diagnosing. But a Spiritualist can act under an M.D. and the M.D. receive the "glory."

It has taken 50 years for Jehovah's Witnesses to get people to believe less in Hell and Brimstone. No acknowledgement is given to them although most churches now conform to modern thought. Just so will the truths you write eventually take effect.

While returning from Missorela, Montana, in November, we encountered five blizzards one day. The windshield wiper had balled-up and it was impossible to see the snow covered main highway. We were pulling our 35-foot trailer home and my wife sat on the edge of the seat and said, aloud, "Oh God, Let the sun shine! Clear this road in Jesus' name!" We drove on 10 minutes and almost instantly the heavens parted the blizzard as it raged on our left and the sunset on our right! We continued over slick, icy, and snowy roads, never as I ever saw before.

When our parents were ill and left us, we knew how to cope with each problem because the way was foreseen. One can see and feel this.

A minister on the radio said, "when voices come to us, to shut them out!" "Only the stillness is God and the other voices are evil spirits." Such confusion? Best wishes to you and your paper.

CARLTON AND IRAH LAY
233 E. Willow St.,
Long Beach 6, California.

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HEARS OF ILLNESS

Sorry to learn of "The Editor's" (regular) illness. May he soon be fully recovered. All of us need his ability in bringing, with your help, the many truths and proofs of God's Tomorrow.

I am privileged to be a teacher of a large men's bible class and rest assured "The Templemen" will have both of you on our prayer list.

May every good thing rest with both you fellow Christian Spiritualists. Thanks for your editorial, and keep on writing them when there is time to do so.

ROBERT A. WALKER
424 Oak Grove Road,
Norfolk 51, Virginia.

★

WHAT IS AN OPEN MIND?

I herewith wish to give you a quotation and a small article in relation to the quotation: "When an attitude is based on old beliefs and otherwise ingrained fixed ideas, openness of the mind is absent."

Most people who proclaim and believe that they are open minded, have no knowledge and do not realize what this means. When one is judging, comparing and condemning with a background of ideas and beliefs which are not self reasoned or experienced, there is prejudice which is based on an old belief, or other fixed ideas. This is exactly the opposite and narrows or closes the mind.

Many psychic or Spiritual phenomena, self experienced, witnessed, or presented orally, or in writing, are denied, rejected, condemned, ridiculed, or even resented by some persons, having imperfect knowledge and do not understand the principles and the law involved. Many persons do not realize that they sometimes are even insulting, when expressing their attitudes in a matter they do not understand! Of course, it is the easiest way, to reject and condemn, because it avoids any effort of self investigation, and is mostly done by ignorant persons, who do not wish to change their own fixed ideas and beliefs, but hold on stubbornly to the theories of others.

There is nothing higher than "Truth." What is needed is not the will to believe, but the wish to find out, which is the exact opposite.

DR. EDWIN J. BENZ
126 Arlington Ave.,
Hawthorne, New Jersey.

★

HELPFUL PRAYERS

Was so very sorry to hear you have been ill—we started immediately sending you our prayers for healing and a speedy recovery.

We are praying for Juliette also, that she will continue to have the strength to carry on with the extra work while you are recuperating. The answer to Mrs. Montgomery was excellent! I mean Juliette's answer. Our experience over the years has been that when anyone enters a seance with the attitude of—"now I am going to make you show me" — anything can come through . . . usually nothing very satisfactory. Therefore, the inability of so called "investigators" to get real good results.

Lew joins me in sending God's blessings and wishing you a speedy and complete recovery.

GREETA HOOVER
Sunset Village,
Flemington, New Jersey.

★

LIKES EDITORIAL

I have just read your splendid editorial, "Who and What Are Christians." In it you have demonstrated your ability as an editor. Do not think that you need to lean on others entirely. It is a good editorial and beautifully written. Your great work in **Psychic Observer** in itself is a symbol of your faith in Jesus and His teachings. Your readers, I know, are grateful to you. May the door to your Spiritual understanding be opened even wider to a greater inflow of the riches of spirit.

Do not become discouraged. I affirm the Spirit of the Lord goes before you, removing all obstacles, you and your husband's health, peace, and properity are assured. Each day I shall pray this for each of you. May I quote Job 22:21, "Acquaint now thyself with him, and be at peace; Thereby good shall come unto thee."

I have deep abiding faith in prayer. I know God's love and power is within every situation. Nothing can hide His presence. He never fails.

Do not feel I am presumptious in writing you, somehow I feel impelled to do so. I am such an average individual with no particular literary talent. I write as a friend who wishes you perfect order in your life and your husband's.

MRS. R. D. FLETCHER
42016 Five Mile Road,
Plymouth, Michigan.

★

AGAIN ARTIVES

Let's hope that Mr. Pressing's illness is of a temorary character and that he will again be able to resume his work.

In the meantime, the Observer is in capable hands and I feel soon things will move along smoothly. Your first editorial in the issue of Nov. 10-25, "Christian Spiritualists," was a wonderful editorial. That's exactly where I have stood pretty much all my life (now 80).

After pawing over the world's literature, I find nothing that supersedes the real teachings of the Great Master of Galilee. No place do I find such comfort, Love and understanding of the problems of all mankind.

We cannot go wrong if we try to follow in His footsteps—and learn the great lesson of His love.

No doubt you are a sensitive and can feel the vibrations of my kindest thoughts for the success of your work.

I feel that eventually all will be well. Please extend my deepest and kindest to Mr. Pressing—Tell him to be a good soldier, keep a stiff upper lip, as they say—and before long I hope to be enjoying his articles in the Observer in the usual way.

W. J. ROBERTS
R.R. 1 Box 460B,
Marquette, Michigan.

★

BRINGS COMFORT AND KNOWLEDGE

Last week it was "brought home" to me how much I owe to Spiritualism, and the responsibility that it places on us to help others, when I received a telephone call from a young mother who had just lost a little child.

I could not have written the letter I did, nor could I have known what to say to her if I had not known the wonderful truth of Spiritualism. So I understand what you mean when you speak of your own responsibility.

I remember when I first subscribed for Psychic Observer; it was as a FAVOR to a friend more than anything else. Now it has become so much a part of my life, something I look forward to, that I don't see how I could get along without it.

Be assured that the prayers of your subscribers are with you and Mr. Pressing at this time, that he will soon return to good health, and that you will find the strength and guidance that you need until he does so.

RUTH S. KRAUSE
3612 W. Lake Road,
Erie, Penna.

★

WONDERFUL JOB!

Just a line to tell you that you are doing a wonderful job with the paper.

Last August I heard you deliver a soul-stirring sermon in the Cathedral. I feel that if all sermons were as sincere and dynamic, more people would be drawn to Spiritualism. I feel the same dynamic thrill in your editorial and I thank you for it. It so greatly encourages me.

I trust your husband is making a good recovery and I pray that you may be given all that is necessary for you to carry the load thrust upon you.

I do not expect you to answer this letter. I wanted to tell you I am in your corner and rooting out loud.

DR. MABEL C. DICKY
3701 Grand Central Avenue,
Vienna, West Virginia.

★

RENEWS SUBSCRIPTION

Enclosed is my check to renew my subscription to **Psychic Observer** for another year.

I am sorry to read about your husband's illness, Mrs. Pressing, but of one think you may be certain—prayer changes things. This I know and I am sure you do too.

As a subscriber I want to say too, don't worry about the magazine because we will renew subscriptions and read it if you print it upside down.

WILLIAM L. DAVIS
Boyle Building,
Little Rock, Arkansas.

★

LIKES EDITORIAL

This is just a note to congratulate you on the excellent editorial that appeared in the latest issue of Psychic Observer.

I read it immediately upon getting the paper and I truly believe that it is one of the finest that I have ever read.

I know that you will do an excellent job and if there is any way in which John or I could assist you, do not hesitate to call on us.

REV. LILLIAN DEE JOHNSON
7421 First Avenue, North
St. Petersburg 2, Florida.

VISITING AT CHALDEA SHRINE—During a trip to the west coast, Ralph G. Pressing, founder of **Psychic Observer,** visited numerous friends, among whom were the Rt. Rev. Bishop Raleigh, far right, and his wife, Dr. Ida Raleigh. Mr. Pressing is shown here with his host and hostess standing at the site of the recent and destructive fire which threatened to destroy the beautiful and famed Chaldea Shrine, located in the Malibu Mountains of California.

What I Observe

(Continued from Page 1, Col. 1)

straight into the waste-paper basket.

Even the religious journals in this country had become much more sympathetic in their attitude, Lester believed. But he had to agree with a questioner that there had been no change in the policy of the B. B. C.

And that I can endorse.

★

An Author Speaks

AMONG the interesting anecdotes found in the excellent volume, "Blessed Are The Debonair," by Margaret Case Harriman, is a remarkable and nicely detailed recollection regarding the author's father, Frank Case, owner of the famed Hotel Algonquin in New York City, in which the author spent much of her youth.

Condensed from just how she tells it, Mrs. Harriman says that one fine day at the family's favorite summer home, Sag Harbor, this experience in "visitation."

It was a sunny day, a year after Frank Case and the writer's stepmother, Bud, had passed away. The family had been at Sag Harbor some time and on this particular day had been lolling around in the shade of a large tree on the estate. It was bright outside, still, and conducive to laziness, all were more or less quiet when "suddenly and unmistakably the screen door at the front of the house banged and Father's (Frank Case) famous ankle went cracking down the flagstone path toward the beach."

All present heard it. Frank Case had an ankle bone creak that was the height of individuality. It creaked as he walked, oddly and loudly.

An inspection of the area showed no visitors present . . . but the next thing that happened provided an anti-climax. All were sitting so that they faced the back porch, and above it, Bud's room, which the group had just seen to the closing of its window, and at a sound, all heads jerked around.

A window in Bud's room had just gone up!!

This time, they hurtled into the house in a body searching and calling through every room. The house was empty, as they knew it was. But in Bud's room, where all the windows had been closed . . . one window was open!!

This was never solved completely, but Mrs. Harriman continues, in her book, to say that "Now ten years later, it begins to make sense to me. After all, perhaps two people like Father and Bud, who spent thirty happy summers at Sag Harbor, do not leave Sag Harbor all at once!"

A Spirit Story For Children

As retold by

Olive Burton

PETITE and somewhat lonesome Angela was just seven years old and she lived in a small village in a pretty country district.

Angela's daily walk to school took her across a field through which ran a small stream and in one part, where it was very shallow, there were stepping stones over which she crossed, picking her way from stone to stone.

This was great fun and especially delightful, as when once in a very blue moon she encountered a frumpy frog or turbulent turtle blocking her stone-hopping way. When the weather was pretty as Angela the trip somehow took longer and school almost seemed very much a task and unimportant. But as she managed her trips on various chores, the journey was wonderful.

She liked to take her favorite doll to school with her sometimes and it was on one of these occasions that, unfortunately, her foot slipped as she stepped onto a stone that had become loosened and wanted to run to the sea with the stream, much like Tennyson's gurgling brook. Angela didn't fall, but she toppled precariously and in regaining her balance she lost hold of her precious and

(Continued on Page 5, Col. 2)

MOST POPULAR 'EVENSONG'

NOT LONG AGO "The Etude," one of the largest musical publications in our country, sent out a questionnaire to thousands of American churchgoers, asking them to name their favorite hymn. There were nearly 32,000 replies, and of all the hymns mentioned as favorites, "Abide With Me" proved to be the most popular. This hymn received almost 7,500 votes out of ten thousand.

Sad Composer

The man who wrote it was a "man of sorrows." Early in life he lost his parents. He had to struggle with poverty to get an education. In his young manhood he was disappointed and upset when the young woman upon whom he had set his affection rejected his suit. The shadow of consumption was over him all his life. His ministry was rich in experiences with the troubles, trials and sorrows of his parishioners. All of which made this man "of frail physique, with a face of almost feminine beauty, and a spirit as pure and gentle as a little child's," fit to write a song that would call forth a ready response and stir the emotions of Christ's crownbearers everywhere.

The author, Henry Francis Lyte, was born in Scotland, June 1, 1793. He had intended to prepare himself for the practice of medicine, but instead he became a minister in the Church of England, being ordained in 1815.

Changed Person

It is said that Lyte was not truly converted until three years after his ordination, that he was "breaking for others the Bread of Life on which he had not himself fed." One day he was called to the bedside of a fellow-clergyman who was dying. Lyte found himself unable to offer the dying man the wonderful consolations of the Gospel. When he saw, however, how the other minister clung to the blessed hope of eternal life and heard him speak with gladness of the Savior who had died to make man free from sin and death and damnation, he went back to his own parsonage a changed man.

Young Couple

(Continued from Page 1, Col. 5)

The crux of the phenomena lies in the efforts at mental telepathy successfully concluded on the night of the first wedding anniversary.

By prearrangement the couple, she an attractive, blue-eyed blonde, and he a tall, grid-iron appearing sailor, had agreed to try to reach one another through the means of transmitted thought at a certain time. She and he had agreed upon 8 P. M., New York time. This was done, with the odd result that she was riding homeward on a New York subway and he was stretched out watching the southern, brilliant stars on the bow of his ship and had figured out the time differences between where he was and New York City.

The Messages

The message she obtained from her then very young husband was, "I love you very much and I miss you." This was the verified message he sent her and confirmed the one she received.

On his part, he says that he felt a complete nearness of his wife, and very definitely felt her physical presence . . . and yet all this time he had not closed his eyes. He relates that his wife actually had arrived on board the warship!

Mr. Teeters, during the casual interview, graciously offered various of his own experiences. At the close of the Sunday afternoon talk in the offices of the **Psychic Observer,** both personalities related their most recent experience on the operation of psychic phenomena.

On board ship, Teeters relates, there was a fellow sailor who was particularly adept and versed in the techniques of hypnosis. The man's name was Cooper and was noted for his ability to cure the headaches and various illnesses of those aboard the ship. This ship, incidentally, had not touched shore for more than a year!

Cooper, one evening came across Mr. Teeters and another sailor, both of whom had decided to not attend the evening movie presentation of the fantail of the ship. This was a rare treat and the attendance of such a thing was usually a foregone conclusion. The headache of his friend caused Teeters to stay with his friend. Along came Cooper who offered to cure the slight ailment.

The ill sailor was only too happy to rid himself of his pain. He eagerly sought relief. Cooper also advised the sailor that he would cure the headache and, as well, would cause the stricken sailor to feel as if he had had a complete night's rest . . . and a pleasant one.

The net result was that the ill man was placed in a brief hypnotic state and, after a matter of three or four minutes, was brought from his state without the headache and reported that he felt completely refreshed as if he had had at least a full 24 hours deep sleep. It follows that all attended the subsequently shown movie.

Teeters told this reporter of his experience in psychic transmission. He once experienced a dream that was later verified as to details he reported.

Mrs. Teeters was living in New York City. He was in the Navy, on duty somewhere in the South Pacific and his ship was anchored in the protective harbor of some small atoll, and was relaxing, and as he tells it, went to sleep.

He dreamed that he was in a high flying plane and during this trip was flown over Pearl Harbor, then, suddenly, he was high above the clouds and encountered the sight of the Statue of Liberty . . . clear and as detailed as a large photograph . . . then the dream locale shifted to a residence whose appearance was strange to him. He went on to dream that his plane had landed at La Guardia airport in New York City and that he traveled by surface transportation means to this strange residence.

Here he realized was where his future wife lived. She had written him of her change of address. He saw, as his dream-taxi arrived at the curb of a neat residential street, this new residence of his wife-to-be. Here he saw the back yard, in which was a cherry tree standing . . . the home visited by a Mrs. Kaiser.

He saw also a doorway from which led three steps, to go down into a rather smallish yard surrounded by a green hedge, with one opening of the hedge devoted to the presence of a small gate. He saw all this and in a letter he described all this, with Mrs. Teeters writing back to verify all he reported he had seen in his psychic dream. He later visited this residence and saw for himself that all he had seen in this dream was a reality.

The most recent experience of this psychic-talented couple came as the result of a vacation trip—on Dec. 31, 1956.

Mr. Teeters, during this time, was seated in the balcony of a television theater.

Mrs. Teeters was on stage as a participant in a program that originates in New York each weekday morning at 11 A. M. . . . called "The Price Is Right."

As the title of the program indicates, the idea for the participants is to guess the retail price of objects shown them . . . with the winner declared to have guessed the price (retail) of the product displayed.

Quite a few prizes had been passed by, and out was brought a new and shiny three-wheeled "cabin-scooter," complete with an excellent motor, radio, heater, lights, and in every way a complete small car . . . with a plastic top designed to house a full four persons in comfort.

Mr. Teeters, in the balcony, at this time entered the picture by concentrating on his wife's efforts. Clasping his hands tightly and concentrating to the point of having his mind blank out, he said over and over, "May, please do not go any further." She had registered a bid of $1,025 for the car. She went no further in response to a definite urge from somewhere.

The upshot of the whole thing was that Mrs. Teeters was awarded the cabine-scooter. She had elected to follow the message from her husband and had not registered a different price as right bid.

These evidences of psychic phenomena are but a small part of the experience recalled through a married life of more than thirteen years. The thought remains that mental telepathy **is** a definite and true thing and too many persons have registered their **proven** experience to permit the skeptics to refute the truth of the experiences.

Annual Observance

(Continued from Page 1, Col. 3)

come realistic. Peace would become the watchword, instead of war.

It is good to be living in an age when the minds of the people are turning towards the thought of peace instead of war. We have no doubt that the spirit world is deeply concerned in this endeavor.

The great minds of those who have gone are still active. Their thoughts and inspirations are reaching to us on earth, bidding us keep watch of our own thoughts and actions, that we may sow seeds of kindness in every heart. This is one of the results that comes from acceptance of spirit return.

Another Milestone

This is why we celebrate and jubilate—sing songs of joy on this great anniversary. Another milestone on the path leading to a higher glory, nearer to the Kingdom of heaven on earth.

For the veil has been rent in twain, and over the bridge our loved ones come to tell us they still live and love us.

How any thinking person can doubt the reality of spirit return or the naturalness of mediumship is something we cannot understand.

Spiritualism is the only religion that proves that communion with those who have gone from the mortal realm is a fact which can be proven, and demonstrates that life is continuous.

Medical Association

(Continued from Page 2, Col. 5)

was used as part of magic healing rites. It was even used in mental hospitals in this country as early as 1792, but it was not until World War II that it became widely accepted as a medical aid, largely because of its use in Army hospitals, the unsigned report said.

Now it is used not as a cure but as an adjunct to other treatments in mental hospitals, as a way of helping paralyzed persons regain the use of their muscles, as a means of helping bedridden patients escape boredom and as "the chief sedative" during surgery.

Some examples of the use of music were outlined in the article. Bedridden tuberculosis patients at a Dutch institution lie flat on their backs as they present harmonica concerts. At the Denver, Colo., Children's Hospital, children whose arms are variously incapacitated can play the piano by using one finger, their elbows, their fists or their knuckles. Patients at Westwood Lodge, a private sanatorium near Boston, recently gave a concert with English handbells. The article described the concert this way:

No Routine Affair

"It was no routine affair for the musicians, ranging in age from 18 to 79 years. One was an alcoholic; others were suffering from deep depression, psychoneuroses, and scizophrenia . . . What made the occasion special was that some of the patients, somehow, were responding to the tuned bells when other musical instruments and treatment had failed to crack the shells enclosing their personalities. The sanatorium's medical director, Dr. Martha Brunner-Orne, beamed with delight as 'Jingle Bells' and 'Silent Night' chimed through the halls and into her office. She said: 'It's just wonderful. This is the first time since we started bell ringing that the Christmas party has been devoted to that kind of music.' "

Even though music is shown to be of great help in medicine, physicians generally have not been able to accept it as "therapeutic in the true sense of the word," the article said. It quoted Dr. Jules H. Masserman, professor of nervous and mental disease at Northwestern University, Chicago, as saying, "Music is only one of many avenues of approach to the patient when words alone, as is often the case, are inadequate."

Envisions Promise

Dr. Emilian A. Gutheil, a New York psychiatrist, was quoted as seeing great promise in music therapy. But he said no institution is yet willing to undertake the necessarily tedious step-by-step research necessary before "music prescriptions" can be written.

The editorial pointed out that properly selected classical music helps release tensions and allay fears. It has been found that when it is used in the dentist's office or in the hospital operating room, music reduces the amount of anesthesia required.

In hospitals, those needing music therapy are given every encouragement, and care is taken to emphasize the pleasurable aspects and minimize the drugery, the editorial said. This may result in early performances that are "musically pathetic, or even painful, but therapeutically helpful and subject to great improvement if the therapist is endowed with patience and a true desire to help the sick or handicapped."

Trained music therapists are being sought on an ever-increasing scale. The field has already attracted many volunteer workers, but others could do much to increase participation in music therapy programs, the editorial concluded.

So You Want To Become a Medium

By REV. EVAN SHEA

IT SEEMS everyone wants to be a medium! Good! Our churches are in need of good, qualified workers. But, I can't help wondering why they want to be mediums! Its such a hard job and thankless, too! I suppose there are many reasons; some want to be mediums so they can 'serve' their God by serving their brothers—spiritually; others count the profits; some to please their vanity and then there are those who want to lead the parade—to be the big wheel. This is all very well but there is more to mediumship than just the desire. A chill up the spine doesn't make a medium nor does wishful thinking. Mediumship brings with it a need for lots of sacrifice.

Good mediumship is not as 'often' as people would like to believe. It is a 'divine' privilege to interpret the language of spirit, but, this privilege of interpreting and serving brings with it a vast responsibility and the medium must be mentally, physically and spiritually able and qualified before they can assume the 'task' of guiding and directing the hopes and efforts of their brothers.

Mediumship is a very important gift and one cannot help but wonder how many are really ready for it. Are you? Really? Yes, many are needed, and called, but how many can truthfully respond?

Prepare Ourselves

We are called upon to prepare ourselves in every way possible in order to be worthy of mediumship and its vast responsibilities. There are no in-be-tweens in mediumship nor should there be—there is too much at stake. Spiritualism is judged by its mediums and sometimes this judgment is harsh and unkind. Rightly! How many times have we deserved criticism? You

(Continued Page 6, Col. 3)

Heaven Cited as Present Reality

—(Continued from Page 1, Col. 2)

quality occur, comparable to the remarkable healing of John Banks by George Fox or the still more astonishing healing acts of Jesus.

Healing Instances

In the record of the current world-wide spiritual healing movement, instances not uncommonly occur of healing processes that are, in some degree, perceptible, and in which the spiritual functioning is plainly manifest to one or more of the senses. To those who personally participate in such palpable events, whether as members of a healing group, or as patients or observers, Jesus' message of "The kingdom of heaven at hand" and his assertion that others should "do the works that he did—and even greater works" pass from the formalism of Scripture text or doctrinal phrase to become what Jesus repeatedly claimed them to be, truths of a new knowledge and portents of a greater intellectual freedom and a more abundant life for mankind. To them, heaven has become an immediate living reality.

Yet proof of the existence of heaven afforded by perceptible manifestations of heavenly processes is not confined to the field of spiritual healing alone. Jesus' "mighty works" other than healing, the "voices, visions, and openings" of George Fox and other early Friends, the "speaking to states" of a later day, and the long list of transcendent experiences of the saints and mystics of history have their counterpart today in the experiences of ever-increasing numbers of Friends and others.

Having observed the recent widespread recurrence of such manifestations and the spiritual character which scientific inquiry has ascribed to them, these people have themselves undertaken the study and personal discipline necessary to a proper understanding and active participation in them.

Different Types

Some 45 different types of "miraculous" manifestations have thus far been classified and experimentally produced, including those mentioned in Christian and Quaker history; and each type is found to demonstrate the reality of the heavenly kingdom and to serve in its own characteristic way as a channel for the transmission of appreciable gifts of God's love, wisdom, and power to those who are concerned earnestly to seek them.

The principle that God answers each of His children according to his need is consistently illustrated throughout the whole of this vast field of modern spiritual seeking and practice. Thus, in venturing to quote below two examples of the openings that have been vouchsafed to certain individuals through the spiritual gift of a member of Philadelphia Yearly Meeting, allowance is asked for what may seem to some to be a matter of less than general interest.

Positive Help

To the recipients the "utterances of the spirit" so granted were adequate and uplifting. They "spoke to the condition" of those that were gathered, and did not fail to bring with them a renewed sense of the living presence of heaven and of the depth and tenderness of God's care for His children. To those so privileged, Jesus' prophecy of "the coming of the spirit of truth," the "voices, visions, and openings" of George Fox are no longer the formal phrases of a perhaps incredible or outgrown tradition but accurate descriptive terms for the most immediate and vivid of daily experiences, experiences which impart a degree of illumination, joy, and intellectual release scarely to be expressed in words.

To mention very briefly the origin and character of the openings here referred to, it may be said that they began to occur after four years of systematic study and training, taking form at first in spelled words, later in written words, and still later in words and sentences given inwardly for vocal utterance, much after the manner of the reception and delivery of the inspired word in "Friends" meetings for worship.

Word-for-word notes were taken of all messages thus given, which have included a series of over 100 brief commentaries upon various aspects of the life of the spirit and their relation to human welfare and happiness on earth and to the eternal progress of the soul. The examples that follow are quoted from this series.

Consecration

What we love we usually cherish. But love can take many forms and many degrees. The love of home and family can fill a deep place within the heart that nothing can dislodge. The tie of friendship can be a light one, or one of intense joy and loyalty. The love of all that is beautiful in nature can make a strong appeal—and often a lasting one.

Sad is the life without some of these glorious experiences.

There is, however, another affection which is not felt by all. It is the love of an ideal. When such a vision becomes part of one's life, it can fill that life with a satisfaction beyond that of all other mortal affections; and when laid upon the altar of the heart, that life becomes a consecrated one.

Fulfillment of an ideal may not be completely granted, but in the search for means of attainment, devotion to it can grow and spread throughout the moral consciousness until the whole being becomes filled with a holy light—a light that glows even in the darkest hours of adversity. This ideal may start as only a small flame; but if it be a true light, it can never be extinguished, and those into whose hands it has been placed will become torchbearers both in the mortal life and throughout eternity.

In response to a request for a definition of God, the following was received: God is the Lord of Creation. He is personified here in the song of the birds, the beauty of the flowers, the glory of the sunsets; in your love for each other and your neighbor; in your help of the downtrodden, comfort of the sick, and pity for the unfortunate; and in the eternal aspiration of the human soul.

God's Love

It is possible that such utterances of the spirit as those quoted above and such processes of spiritual healing as may seem lacking in glamor or dignity that might be expected to mark the manifestations of God's love toward His children, and to reflect little of the supposed glories and perfections of heaven.

Yet at the level of whatever quality they possess, they do at least fit simply and naturally into the picture which Jesus drew of heaven as an ever-present source of divine love, wisdom, and power, accessible to all earnestly seeking hearts and minds. They exhibit again the great works that he performed; they reaffirm the principles of loving service which he taught; they reflect once more the beauty and joy of a superior wisdom able to point men and women to even nobler heights of thought and conduct; they render praise to God! and they proclaim again Jesus' message of eternal life, and of "mansions prepared in the Father's house."

Thus not only do such modern spiritual undertakings conform to the letter of ancient and cherished religious traditions, but they also tend, in however homely words and acts, to restore to that tradition the warmth and power, the freedom and joy of its once living spirit. They state, simply but firmly, that the kingdom of heaven is at hand.

—from the Friends Journal

A Spirit Story

—(Continued from Page 4, Col. 4)

crisply-dressed doll. The doll was carried away by the swift stream.

An Upset Girl

Poor Angela! She was very, very upset and frightened ,too, as she stood helplessly watching her precious doll being carried out to the deep and cruel reaches of a wide, wide and limitless sea!

She didn't cry out, nor did she weep for her loss when she reached home. But it was obvious to her mother that she was very upset about something and after doing her very best to comfort the forlorn child, she put her saddened daughter to bed feeling that by morning Angela would have gotten over the mysterious trouble.

This was not to be, however, and nothing could induce Angela to go to school and cross the stream, even when her mother suggested she accompany her.

The Visitation

The mother, seeing the utter distress in the small child's mind, could think of nothing to do.

But seeing this same distress in the girl's actions, the child's Spirit Guardian, who was ever near, invited Rosemary and Johnnie to assist in comforting Angela and she suggested the best way to do this was to visit her in her dreams.

So . . . that very night, Rosemary and Johnnie, the invited guests summoned by the Spirit Guardian, they visited Angela and played with her, then again the next night . . . so that soon Angela welcomed Rosemary and Johnnie as wonderful, wonderful friends.

Then came the real test!

In Angela's dream the Spirit visitors spoke to her of her journey to school and Rosemary and Johnnie promised that the next time she went to school by way of the doll-nabbing stream, they would go with her and hold her hand as she crossed the treacherous stones.

The Change!

The next morning Angela's mother was pleasantly surprised to hear her say, "I will go to school today, Mummy." Off Angela went, happily aware of the beautiful presence and companionship of her two new friends.

When Angela came to the stream she thought sadly of her lost doll, but she resolutely crossed the stepping-stones with wonderful confidence, happy to be on her way to school again and from that day on she felt no more fear!

So, once again, Rosemary and Johnnie had lent a helping hand to someone in trouble.

World-Wide Healing Service

SPONSORED BY THE PSYCHIC OBSERVER

HEALING CHANNEL — JULIETTE EWING PRESSING

Each Wednesday, 8:00 P. M. (C.D.T.)

'THE SANCTUARY' In the Chapel

CHESTERFIELD, INDIANA

Throughout the history of the world some eras and smaller periods of time have contained more stress and turbulence of the mind and soul than have others.

With this thought in mind and in view of our present pace of living, in these times of "organized chaos" . . . we would like, fervently, for all possible readers of the PSYCHIC OBSERVER to join us in thought with the full force of their hearts and minds in the quiet and ease of our Chesterfield Chapel.

Our purpose is singular . . . to do all possible that might make more tranquil the lives of the thousands we seek to serve through this column and to urge you to participate, again we say, "with all your hearts and minds," in the truthfulness of "absent healing." Problems treated through prayer include those of psysical, emotional, spiritual and financial nature.

We are most anxious to see your own name and the names of your friends on our list of participants in the program of World-Wide Healing Service." Each name is retained on the "healing list" one month, after which, if need be, a request to restore the name of yourself or of a friend.

Direct all correspondence to World-Wide Healing Service in care of The Psychic Observer, Chesterfield, Indiana.

o o

HEALING Testimonials

I've had many physical operations. Now I'm sure the spirits have operated on me. I am better. I saw a vision of Dr. Carl Horton Pierce. Did you know him? He was a healer and a fine man.

D. E. B.

★

You have been on my mind and I am happy to join your healing circle.

Did you know William Parish and his wife Peggy who were great healers in England? I've been to their sanctuary on Christ Church Road. Mrs. Peggy Parish is doing a fine work. Wish we could hear more about her.

R. M. T.

★

I pray with you and for you. We get your paper at our church. It is like a friend. We miss Mr. Pressing, but you and your staff are doing a good job. It must be hard for you to do so much work. God bless you.

M. E. W.

★

Prayers do change things. I was sick and depressed when I wrote for your help. Now I am much better in all ways.

G. K.

★

I am sending names of many of my friends. Is it right to ask for healing for others? I am getting better since I joined your class.

M. McC.

★

Can the blind be healed? Jesus healed the blind. Can You? Do help me. I long to be able to read and study God's word.

J. E. J.

★

We have enjoyed sitting with your healing circle. We have a little family group. All of us are anxious to develop, and we feel that we are being helped. We had a chair move about. No human hands touched it. Do you think it was a spirit?

T. M.

★

Please, please accept my loving gratitude for your prayers. New conditions have come to me since I joined your healing circle.

P. L. J.

★

The dropsy in my friend's legs has almost disappeared. My heart seems better. I still have trouble getting around, but I have faith in Jesus Christ and you believe in him. So, I'll get well. Enclosed is a little money as a gift of appreciation.

L. E. J.

★

Do you think my eyesight can be restored? I see a little better since I've been in your healing circle. Love and blessings to you.

J. E. A.

★

I feel stronger and have a more secure feeling in my mind. I had been filled with fear. I sense the spirits now and see colors and lights.

F. E. G.

★

I am 83 years old and my health is reasonably good. I know your prayers have helped me. I do not feel lonely. I heard a spirit voice. Do you think I'll receive development at these sittings?

D. McK.

SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization to use without charge. Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

CROUSE, Belle (60), St. Joseph, Missouri; Rev. Floyd A. Thornton officiated.

DEANE, Mrs. Ada Emma (93), London, England; noted spirit photographer—gained fame among psychic researchers.

DUNCAN, Helen (68), Glasgow, Scotland; nationally known materialization medium.

KAEMPFFERT, Waldemar (66), New York City, Nov. 27th; Science editor of The New York Times; champion of Psychic Research.

LANGSTON, Earl (71), Walthena, Kansas; Rev. William A. Thornton officiated.

LONG, Sarah Louise (81), New London, Connecticut; Rev. Catherine J. Margiotta officiated.

DENOLLET, S. A. (81), Dec. 30th; Sherwood, Ohio; 50 years a Spiritualist; one of the founders of Crystal Fountain Spiritualist Camp, Sherwood, Ohio; survived by three daughters: Freeda, June and Vera; one son: James; one sister: Bertha; three brothers: Frank, Calvin, and Clarence.

SWAFFER, Mrs. Hannen (79), London, England; survived by husband who was known as the "Pope of Fleet Street" and one of England's greatest champions for the cause of Spiritualism.

TUCKER, Ella M. (77), Chicago, Ilinois; president of the Sunshine Circle Spiritualist Church; William Young officiated.

WATKINS, Pearl (89), Muskegon, Michigan; oldest member of the First National Spiritualist Church. Rev. Wm. R. Aldred officiated.

WINTER, Rosa (81), Los Angeles, California; member of the Church of Revelation, Los Angeles. Rev. William Donovan officiated.

STUDENT SUPPLIES

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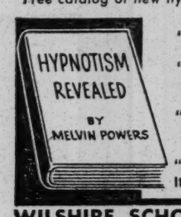

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Memorial Tribute Lauds Younger Of Fox Sisters

WHILE the history, scriptures and traditions of all nations and all ages testify to the fact that the dwellers in spiritual realms of being have unceasingly manifested their presence on earth, and in various ways proved that they held watch and ward over humanity, it has remained for a special series of events occurring in the nineteenth century of our era to record the establishment of a systematic and world-wide method of producing telegraphic communicators between the realms of matter and spirit, or mortal and immortal existences.

Immense Debt

Then surely the entire age owes an inestimable debt of gratitude to the first telegraphists; and when their work on earth is accomplished, and they are called hence to join the hosts of spirits for whom they have given themselves as wires on which the life lighting messages could run, surely all nations should unite in grateful memory, and bid them a hearty God-speed to their homes in the higher life.

Kate Fox-Jencken

These reflections have been called forth by the sudden demise of Kate Fox-Jencken, the youngest of the three known the world over as the "Fox Sisters," through whom **Modern Spiritualism** made its advent in 1848. The event occurred at her residence, 609 Columbus Avenue, New York City, Saturday, July 2, 1892. She had for a week previous complained of pains in the region of the heart. These increased daily, until on the afternoon of Saturday they became so intense that the elder of her sons, Ferdinand, ran for the doctor, but on his return with Dr. R. A. Moore, his mother had passed beyond human aid. The transition was so sudden that but few New York Spiritualists were aware she was even ill, for she had recently given convincing proof of the verity of her mediumship at public meetings.

Youngest Sister

Kate Fox was the youngest of the "Fox Sisters," in whose presence what are known as "the Rochester rappings" took place at their father's home in Hydesville, N. Y. She was born in Bath, Canada, near Lake Ontario, and was married to Mr. H. D. Jencken, an English lawyer, in 1873, in St. Paul's Cathedral, London. Mr. Jencken died in Spain about 1884. She left two sons, Ferdinand and Henry, aged eighteen and sixteen years respectively, and her sister, Margaretta Fox Kane.

Kate Fox-Jencken's faults were human, and the result of her strange wandering life (the result in part of an unhappy law of heredity, and still more of the fearful tax upon a frail system, which the functions of her marvellous gift entailed upon her). Whatever those faults might have been, they all fade into insignificance beside the fact that her little form, as a mere child, was the first human battery through which the first sounds of the spiritual telegraph worked systematically.

Young Girls

The two little children, Margaretta and Katherine, were evidently organized with the peculiar force necessary to form the required spiritual battery, and the sounds during their residence in the house were loud, incessant and varied, with signs and tokens of a terrible presence recalling an act of secret murder.

The ages of the little girls — nine and eleven — forbid the possibility of supposing that they could have been a party to, much less have originated, a system of imposture shrewd enough to baffle thousands of the keenest minds of the age and defy the scrutiny of investigating committees, selected from among the profoundest scientists and jurists of the country.

The Sacred Day

The 31st day of March, now held sacred as the most memorable of anniversaries by the Spiritualists of America, saw the first spirit circle on earth gathered together around the bed of the children; and subsequently when they were removed on that same night from the house the circle increased from the first few neighbors called in to an assemblage of all the near residents, attracted to the place by the report that the hauntings which had for some months previous became notorious were at last discovered to have been produced by the spirit of a murdered peddler.

We call attention to two circumstances which should have exempted the Foxes from the slanderous suspicion of imposture so often launched against them. The first of these was that on the night of the 31st of March, when the inhabitants of the village had full possession of Mr. Fox's house, and the sounds were proceeding with great force and rendering intelligent answers to all querists. The Fox family were absent, having quitted the distracting scene and taken refuge with one of their neighbors.

The Next Point

And the next point in evidence of their complete exculpation is the exhaustive researches that were made in every nook and corner and beneath every plank, stone, or scrap of mortar that constituted the dwelling; and all this time the raps were sounding vigorously, and all this search ended without the discovery of a single earthly cause which could account for them. The Fox family continued some months at Hydesville, enduring a perfect storm of persecution and slander from the multitudes who flocked to their house as much from curiosity to hear the strange sounds as from a malicious desire to annoy the unfortunate subjects of them.

To Rochester

At length they moved to Rochester, twenty-five miles distant, where a married sister soon became a powerful medium for the sounds. The poor children were made the subjects of the most rigid scrutiny to which any persons in a civilized community were ever subjected. They gave three nights of exhibition at Corinthian Hall, where they were often examined by committees of ladies to ascertain that no detonating instruments were concealed in their clothing. They traveled for several years from city to city, submitting patiently to all sorts of so-called "scientific" experiments, standing on glass tumblers, tied up in silk bags, placed on feathers, and more than once half immersed in tanks of water — for the purpose of ascertaining how far electrical conditions could affect the sounds.

Many Experiences

In the prosecution of their mediumistic labors during a period of over twenty-four years, the Fox Sisters witnessed experiences unparalleled in history, and only equaled by the martyrdom of the dark ages. Mrs. Underhill, one of the most generous and noble-hearted of women, now a blessed spirit herself, was the oldest of the three sisters who became so famed as mediums, and at one time was the subject of the most powerful mani-

(Continued on Page 7, Col. 1)

So You Want

(Continued from Page 5, Col. 3)

have been to spiritualistic churches just as I have and often witnessed 'awful' demonstrations—just as I have. We cannot and must not condone this 'spectacle,' if we really love our churches, by excusing the workers for their age, or newness, or inability or because they 'meant well'. We must demand the best for our churches—only the best! Our church workers must be ready and if they are not ready they have no right in our church pulpits. We must never, never fail our congregations and our followers.

Ours is a very serious religion. The guidance of people is a serious business. A medium could be easily responsible for human lives, decisions that may mean life or death, the making or breaking of homes, the making or ruining of a career, the birth or not of a child. Many most important and personal questions and problems are brought into the church, the seance room and to the consultation room and these problems cannot be, and must never be, taken lightly. Amateurs have no right to 'dare' answer these questions or to solve these problems nor have the 'partly experienced.' These things are too sacred and when a person has the power, almost, of life and death, that person must be very sure, and very able and very, very experienced. Mediumship is a vast responsibility.

Be Positive

It behooves sincere, honest, Godly, students and truth workers to learn all they can, and progress as far as possible, before they attempt to help and guide people in churches or in the consultation room. You must be sure you are able and qualified before this should be attempted. It must never be forgotten that mediumship is not a game, or a toy, to play with. It can never be used as a vehicle for self aggrandizement or for the exhibitionists nor can it be bartered for money in the market places. Mediumship is the business of spirit and God. A very serious business—this business of life and death, here and hereafter! ! !

Mediumship must never be taken lightly, nor must we ever take it for granted. We who are spiritualistic workers must never dare to play with the emotions and lives of those who believe in us and our religion. People come to us for help and guidance and we must do all we humanly can IF we believe in the SOURCE of our messages, advice and help—our guides, our spirit loved ones and our God. If we believe Jesus when he said, "Lo, I am with you alway." After all, a true medium is an instrument of God; a channel, a vehicle, a prophet, an adviser, a link between man and his God and his spirit loved ones. And it is the obligation of a true medium to be honest and sincere and as perfect a vehicle as is possible—therein lies their reward. The privileges of being used by God and His angels —is to their greater glory, and the benefit of man. Indeed a marvelous reward!

Critical Needs

I feel sorry for the person who would pretend or fake spiritual messages or phenomena, who would dare use the name of God and Spirit dishonestly. I would be terribly afraid if I was that person. Their retribution will be a terrible thing—their judgment will be dreadful. We have a beautiful religion and we must strive hard to keep it so. Not only by being scrupulously honest but we must avoid becoming mixed up with the crack-pots and fanatics and by all means, the mentalists.

Ours is a religion of service to our brothers—a church of God where people can come in their sorrow and bereavement, where they can visit with their departed loved ones, where they can be helped and guided and directed when they are confused and uncertain. And we must fight to keep it a religion of God and spirit and fight those who would try to separate Spiritualism from the love of God. And the responsibility of this religion is squarely on the shoulders of its ministers—the mediums.

Many Trials

I don't wonder any longer why you want to be a medium. It is a wonderful vehicle. In fact, it is so wonderful we mediums must do all we can to keep it that way. To keep it always clean, untainted and holy. This is the prime obligation of mediumship. Don't forget. If you want to be a medium you must be strong in faith, big enough to know how to forgive, wise enough to really love your neighbor, kind enough to avoid gossip and scandal. If you want to be a worker for God, and Jesus, and Spirit, your needs must be clean; mentally, physically and spiritually.

So you want to be a medium? Are you good enough? Are you Godly enough? Are you developed enough? Are you ready for all the trials and tribulations that comes with mediumship? You had better search your heart and soul deeply before you make a final decision. And in the final analysis if you decide you want to be a medium, well, good luck and God bless you. Spirit and Spiritualism need you and if you are right in your decision you will have the blessings and love of our Master Jesus, because in Revelations 3:20, he said, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And such is the beautiful promise of mediumship—to those who are ready and worthy.

"One Minute Treatments"

Life's Constant Stuggle—Ho! Hum!

By ALBERT E. SCHEFFLER

THERE is a short sentence mentioned several times in the Old Testament which leads one to believe that the message these words impart is deserving of our attention—"None Shall Make Thee Afraid." It is listed in Leviticus, Job, Jeremiah, Ezekiel and Micah.

These words were spoken by God through the prophets to His people. The story includes the familiar prophecies about beating swords into plowshares, spears into pruning hooks, every man under his vine and fig-tree and "none shall make thee afraid."

A. E. Scheffler

Sounds like the dawn of the millenium. But there is just a slight touch of suggestion about man first doing something for himself: "If thou wilt walk in my ways, keep my commandments, behold with thine eyes, hear with thine ears, and set thy heart upon all that I shall show thee; then shall thy life be clearer than the noonday, thou shall be steadfast and secure because there is hope."

Culture, Influence, Security

All of this figures like a good bargain. Nothing is said of hard work. Simply walk along with the highest culture of the land, set your heart upon only good influence; and as a reward you are guaranteed a seat under a grape vine or a fig-tree all your own. In addition your future will be secure, peace will abound and nothing to make you afraid.

Thousands of people are right now paying a high rate of insurance to get what God is offering free for nothing. But there are so few taking advantage of His offer. Either the public do not like grapes and figs, or maybe they are holding out until an offer matching some of our radio or TV give-away programs comes along.

Down the centuries to the present, the majority of mankind has faced the belief that any path leading to a prosperous and happy highway is subject to scrutiny. Offer $10 bills for $8.95 and the buyers will be nil. Ask $115 for new and crisp $100 bills and several will stop to inquire what they may get for their $15 premium.

Hope for Even the Poorest

It is so true that our interests in life logically center upon the problems arising out of what we have experienced and in the unsupported belief in a world which lies beyond the range of our imagination. There is always hope that even the poorest might some day walk in comfort and security, become courageous and taste of inward peace.

Planning a better future for our soul, and regarding the higher spiritual nature of this seat of God's presence in us, we find ourselves warring against the base and vile distractions of our physical surroundings; always forgetting the promises of God that "none shall make thee afraid."

We have no higher nature or lower nature than God. The best in humans is the resolute Spirit which is allowed to show itself in thoughts and actions. Otherwise, we grow stale, neglect ourselves, make mistakes, fight adverse conditions and become discouraged.

It is when our eyes behold, our ears hear and our heart is set upon the fulfillment of God's promises that induces us to make the best use of our steadfast Spirit as training for the span of harmony when "none shall make thee afraid."

Pastor Hurls Question: Is Spiritualism Lawful?

—by—
REV. CONVERSE E. NICKERSON

I WAS much interested in Dr. Washburn's article on "Spiritualism and the Law." It strikes an important note in the problems of The Spiritualist and his religion. We live in a land where the very constitution of its laws is supposed to grant us freedom of worship. We are proud to point to the clause in that Constitution which reads:

> **"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Article I.**

I am a Spiritualist because Spiritualism is a religion; and because it is a religion of the soul! My rights in a free country such as ours demand that I be allowed to practice my religious belief. Anything less is religious persecution.

'The' Error

The error we Spiritualists are always making is that we neglect to "practice Spiritualism as a religion" Jesus was executed because of the wrath of his enemies who opposed his religion. We have no such opposition, legally, in our country. If we insist on the religion of Spiritualism being respected we can climb to the heights of respect and understanding before courts and assemblies.

Dr. Washburn states a living truth when she says: "Spiritualists are going to have to realize that as long as the general public believes that mediums are fortune tellers, they are going to insist on fortune-telling laws . . ."

What is the remedy: more and better preachers and teachers of the Religion of Spiritualism.

Our Third Principle in our Declaration states:

> **"We affirm that a correct understanding of such expression (the expression of Infinite Intelligence through the natural and spiritual phenomena) and living in accordance therewith constitute true religion."**

Such understanding and such living in accordance therewith does not mean anything less than a consecrated study of spiritual truth. But are we such consecrated students?

The Big Wish

Everywhere in our churches we find a majority of members and attendants seeking only for a personal message. They either ask where to find stolen and lost articles or what to do about temporal and business matters. They have little or no interest in any spiritual philosophy.

The questions of soul existence, or tenets of religious belief, either in our own philosophy or in the churches of the Christian creeds which surround us, have little or no place in their thoughts.

In Open Court

Some few years ago the General Assembly of Spiritualists defended its mediums in the open court. The judge curtly asked our lawyers to explain what they called 'prophecy.' I don't think one Biblical verse was brought into the explanation or the evidence! We did, however, accent the fact that prophecy is a spiritual gift possessed by our mediums.

It would have been startling indeed to have cited the fact that Jesus prophesied and foretold the future. Also that he directed his disciples to do likewise. There are ample instances in the New Testament to support this statement.

Many people are surprised to learn that we have a legally organized Spiritual Church; that our ministers are duly ordained and that we have a Bible on the pulpit stand of most of our churches.

At Yule Events

Recently I attended a Christmas party given by some Christian friends and they had also invited their Congregational minister. It didn't take long before someone there asked me to "tell their fortune." Of course that was my cue to bring up the subject of Spiritualism,—my religion! Before I had finished they found out a few facts about what Spiritualists really believe,—somewhat to the discomfiture of the Congregationalist minister. I cited many Bible passages that none of them (except their minister) knew existed. They soon forgot the fortune-telling end of it. As we were leaving for our homes one lady said to me, "Well, Mr. Nickerson, we learned some things tonight."

Another paragraph in Dr. Washburn's article is important for us to consider: "Anyway, the judge's reply was to this effect: Most people think that Spiritualism is a product of the dark ages and witchcraft and that people who are foolish enough to believe such 'stuff' need laws to protect them from themselves."

Foolish Statement

The honorable judge made a very foolish statement. Witchcraft never truly existed except in the foolish and religiously fanatical minds of those who unjustly murdered the supposed witches. Any intelligent person who is so careless as to refuse to use his intelligence, but consents to be imposed upon by charlatans, has little deserving protection of the law and judges.

We often read in the newspapers of foolish persons who are imposed upon by some crook who promises them a miraculous increase in their money simply by 'blessing it' or saying some foolish incantation over it. These blind dupes rush to the bank and draw out thousands of capital and innocently hand it over to such charlatans. The reporter in writing up the news story takes great pain to state that the crook was a Spiritualist. I find no police judge rushing to the defense of either the true Spiritualist or his RELIGION!

The law should protect the Spiritualist from being abused and insulted by such public libel.

Duty Of Law

If as Dr. Washburn says, "Most Spiritualists would like to do something about the law but they don't know where to start." Well, I can tell them where to start: Make our churches and our ministers worthy of what true Spiritualism means, and they will light a beacon that will shine directly into the court room and straight up to the judge's bench!

When we consider that many professing Christians have no practical belief in a spirit world, it becomes a matter of quite some importance. The subject of what happens to the soul at death is not answered by the Christians or the ministers in the pulpits. If it were, every Christian would be constrained to become a Spiritualist. Personal immortality, so necessary to any belief in God or spiritual truth, is the foundational subject of religion. In every heart and upon every mind, is the yearning and thought of what becomes of the soul after the change called death.

(Continued on Page 8, Col. 5)

Memorial Tribute —(Continued from Page 6, Col. 3)—

festations produced among them. For several years she resided in New York, and it has been estimated that she must have sat during her public mediumship for over twenty thousand inquirers.

Besides the methods of communicating with spirits through the raps, spelling out names and long communications, this lady, like her younger sisters, was favored with a great variety of manifestations generally called "physical force." Illuminated figures have been seen to come and go in her presence. Lights of various sizes, forms and colors have filled her circle rooms. Every description of object, large and small, have been carried hither and thither. Every variety of sound, from the sawing of planks to the terrible phenomena of a storm at sea, or the horrors of the battlefield, have been faithfully delineated through her meduimship, often in the writer's presence.

Worked Hard

Katie Fox's powers have been more widely called forth than those of either of her sisters, her position having been that of a medium for the world at large. Some of her most remarkable experiences occurred during the time that she was engaged by Horace H. Day, Esq., of New York, to give free public sittings at a circle room which the liberality of that gentleman sustained entirely at his own expense for some years.

Here Miss Fox was visited by thousands of eagerly inquiring minds, and through the phenomena produced in these sittings were chiefly confined to tests of personal identity, and messages spelled out by loving spirits of their earthly friends, it may be calculated that through these means thousands of minds hitherto blind to the light of immortality have been gladdened by its realization, and multitudes of bereaved mourners have entered that young girl's presence to leave it rejoicing in reunion with their beloved dead.

Legislators, magistrates, judges, doctors, lawyers, editors, poets, novelists, scholars of every degree, and men and women whose celebrated names are warranty for their vast spheres of influence, have crowded the seances of the Fox family, and if all have not rendered their public acknowledgment of allegiance to Spiritualism, quite a sufficient number have done so to confound the slanderer and astonish the skeptical.

Lengthy Record

To describe a record of their circles, describe their travels, or give accounts of the noteworthy communications, tests and phenomena procured by celebrated personages, no less than undistinguished multitudes, would occupy the pages of several volumes.

What a history is theirs to hand down to posterity! What a waymark will their names become on the annals of the recording angel of eternity! They are no saints or subjects for idolatrous worship in their private lives. Selected as mere children for the special uses their physical organisms could supply, they have been for years dragged before an unsympathetic and often antagonistic public as targets for ribaldry, insolence, scorn and denunciation. Feted, petted and exalted beyond all power of self-control by their admirers, pelted with moral mud and libellous filth by their enemies, what evenly balanced qualities of mind or heart ought to be demanded from persons thus trained, and with impressible natures thus oscillating between the wildest extremes of good and evil influences.

The patience, candor and purity of conduct which marked their days of extreme youth and extreme trial, might have been measurably due to the angelic guardianship of a most exemplary mother; but had they failed in a thousand of the demands which an ignorant world makes upon the spirit mediums, the truly spiritual student might have found all-sufficient excuses in their storm lives, and the fact that the spirit medium's extreme susceptibility and liability to succumb to every surrounding influence, good or bad, is the very element which constitutes the subject a good wire for the spiritual telegraph.

OUSTANDING LECTURER—The photo above shows the Rev. H. Gordon Burroughs, pastor of the "Church of Two Worlds," in Washington, D. C. The Rev. Mr. Burroughs, a trustee of the National Spiritualist Association, is a world-recognized lecturer and direct voice medium. On Page 2 of this issue of **Psychic Observer** will be found "The Prayers of Black Eagle," the principas Spirit collaborator of this noted Spiritualist leader.

THE 'AURA' AND HEALING

FIRST of all what is the "aura"? It is an emanation that surrounds each individual. It reflects the physical and spiritual conditions. In appearance it is like an extension of the body, surrounding it to a noticeable depth of approximately three inches.

It possesses color, and these colors are influenced by the person's "condition." If the aura has clear, translucent colors it denotes the physical and spiritual health of the individual as being good.

Clairvoyants

Clairvoyants are generally able to see the aura clearly, and from its condition they are able to judge the total health state. Some clairvoyants see the aura with extensions merging off into infinity.

When there is a disease or pain in a part of the body, this is reflected in the aura relating to the affected part of the body by angry dull tones of reds and browns. In the same way, mental stress is also seen.

Thus the aura is a reflection of the personal state.

Many healers are able to "see" this reflection and this has given cause for some mistaken impressions. These impressions arise from the simple fact that with healing treatments the auric colors become clear, as they would naturally do, with the relief of the trouble.

New Idea

So there has arisen an idea that the way of healing is first to "cleanse" the aura, by making healing passes down and around the patient. Consideration for a moment will show that no one can heal a reflection, and that it is essential for the bodily ill-condition to be removed first. Disease is not contained in the aura itself.

Another idea has been expressed frequently, which implies that there has been a "split" in the aura, and this has permitted an undesirable influence to enter into the patient's personality, as with schizophrenia or double-personality. This is another misconception. The aura is not a protective radiation in any way at all, and being a reflective emanation it can no more be "split" than one can split a shadow.

There is still another impression held by some: and that is by directing healing strength to the aura it can be made better. For the reasons already shown this is an impossibility.

Possible Reply

Those who hold these ideas may reply, saying that by adopting such healing techniques as "cleansing the aura" the sickness has been removed. The answer is that in actual fact the healing has taken place in spite of the healer's intention.

The act of healing has disposed of the disharmony irrespective of the healer's opinion or technique. And as this has taken place so the auric reflection has cleared to the healer's vision. This has led to the belief that it is the aura that has to be healed or cleansed.

Thus, healing does not come via the aura to the body or mind, but from the body or mind to show a change for the better in the auric reflection.

New Acceptance

In these days when there is a much wider acceptance of the reality of spiritual healing we are approaching the time when a survey will be made by some authority into spiritual healing procedure. It will be to our advantage if the practices that tend to ridicule healing are avoided.

Owing to a lack of reasoned comprehension there are still a number of practices that discredit the nobility and inherit the simplicity of healing.

Discredits

Some of these are: the blowing of breath "into" a patient; extravagant and forceful healing passes; the holding out of cupped hands to receive something that is rubbed into the patient; requests that the patient's shoes be taken off, and that the healer's hands collect the disease which he throws off onto the floor. Or that it is necessary for the healer to wash his hands

(Continued on Page 8, Col. 5)

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Noted Writer Attacks Theory of Atonement

By ENID S. SMITH, Ph.D.

THOUGH TIME ever gives hostages to Truth, she also ever places the palm of victory in the hands of Truth. So it has been with the most heinous man-made doctrine of all time, that of the Atonement. This is a dogma not even held by the early Church Fathers, who were so near the beginning of the Christian Era that they could be depended upon knowing the truth.

But a search through the writings of the Apostolic Fathers of the first and succeeding centuries brings no support to light for the theory of a substitutionary atonement; that is, the Church Fathers have no idea that Christ is a substitute for anybody's sins or could atone for any in any way. They dealt solely with repentance and the living of a holy life as the essentials of a Christian.

The Fathers, such as St. Clement in the first and second centuries, call this manner of life, "the glorious, venerable rule of our holy calling," and Clement knows nothing of Christ being crucified as a substitute.

Recent Writings

A recent writer in **Psychic Observer** called the doctrine of the Atonement "that hidesous, terrible old dogma of the Atonement"—that it is even today to many, but we can add that the doctrine has merged by slow degrees for many also into the beautiful and inspiring doctrine of the At-one-ment, through a better understanding of the fruition and example of the One, who must lead those who can be inspired by Him into a still closer conscious union of man with God, till every action and thought of man is in perfect harmony with Divine Will—thus man's will and God's will is to be the same.

One examining the Bible as to its history, the customs of its times, and the way it was written and compiled finds that there is no basis in the Bible for the creeds or dogmas of the church. These are man-made things and must perish with other man-made things.

The Bible has come down to us as a very human book. Andrew Jackson Davis voices the conclusions of many researchers when he said, "The Bible is a book among other books with good and evil in it; it bears no more the stamp of divine origin than other inspired books, and it is to be judged by its own intrinsic merits."

No Originals

There are no original copies of the books of the Bible existing anywhere. A book, indeed, that has passed through the hands of thousands of priests and scribes who have added to and subtracted from it, as they thought best for the interests they served.

In the days when all these liberties were taken with the books that make up the Bible, these books were not thought to be inspired of God, with the exception of the Books of Moses or the Pentateuch. Neither was it thought dishonorable for any writer, who had a message he wanted to be sure to get across, to affix to it the name of some prominent disciple or apostle of Christ, as scholars tell us is true of our Gospel according to John, which differs greatly from other gospels, and which was written at a much later date, when the needs of the people for which the other gospels were written had greatly changed.

One needs to remember that the oldest manuscript in Hebrew in existence was written in the tenth century of the Christian era, and the oldest Greek copy was made in the fifth century. Even if the original copies were inspired of God, as some people believe, we have no way of getting at these, and only know that none of the New Testament was thought in the early centuries to be so inspired.

Ultimately these documents were formed into a canon at the Council of Carthage in 397 A.D. But the early Church Fathers did not consider these New Testament books as clothed with any divine authority.

Outrageous liberties were taken with the books of the Bible for several hundreds of years, so that one of them could have remained in its original form. From out of this welter of confusion and ignorance has grown the Bible, and it was not until the time that printing was invented that it began to take complete shape and form.

Even the Authorized Version of James the 1st of England was far from correct; so that in 1881, when a new version was produced, there were 36,191 mistakes found in the old version. Alterations are still being made.

Of course the Bible could not possibly be infallible under these conditions, as some orthodox people declare it to be, whatever it might teach.

Old Doctrine

But the old doctrine of the Atonement to which even now many orthodox give at least lip service is the worst remaining relic of an age that offered human sacrifices and practiced a morality much like that of Sodom and Gomorrah. This atonement had its inception in the days of Moses when the scapegoat was sent into the wilderness to die, after the hands of the congregation had been laid upon it to bequeath their sins to the animal.

It was a doctrine brought into Christianity by John Calvin, a murderer who had Sevetus burned to the stake because he differed with him in beliefs—a man who was so hated that the citizens named their dogs after him and kicked them about; yet a man, so history tells us, who influenced the thinking of half the human race, and who has doubtless degraded the conception of man and God more than any other who has lived upon this planet.

Calvin's false meanings attached to the Bible words, history tells us, became general in books on religion about 1650. And before Calvin, the idea of the Atonement in the sense of "making amends," of "expiation" was found in Archbishop Anselm's book **"Why Did God Become Man."**

Some Accept

Calvin's followers, however, readily accepted his erroneous teachings regarding so-called salvation—the word "salvation" simply being a word with the original meaning of "a safe return to God."

But whence came this atrocious, cruel, unjust, barbaric doctrine of Atonement? It was a plan to solve the problem of original sin, of course—a myth, or legend, found in one form or another throughout the world, but coming from Babylon during the days of the captivity as far as the Jews were concerned, by whom the legend was passed on to the Christians, who interpreted it in a far different way from its original meaning.

This involved man and God in further complications which make the doctrine of the Atonement still more atrocious. It assumed that because of two people's ignorance and misbehavior, the whole human race was condemned to eternal damnation—such a revolting idea in its injustice and cruelty and ungodliness, that even many of the prophets of the Old Testament witnessed against.

For example, Ezekiel long ago declared as a fundamental law of God that no one could "be punished for the iniquities of another, nor be righteous instead of another person." The idea of "substitution" is in defiance of God's word.

Intensive Study

Intensive study shows that the ideas of original sin, of damnation, vicarious atonement, the existence of hell and specified rewards and punishments are simply man-made ideas coming from the myths of Persia, Babylon, and other countries in the childhood of the race, and have no real basis in the constitution of nature.

Man, of course, as Jesus said, bears within himself the fruits of good and evil deeds. Sin is its own punishment and virtue its own reward. As a man sows, so shall he reap. Christ never taught the doctrine of original sin or of damnation.

He, who did not even profess to be the Son of God—the Aramaic words that He spoke, simply say He was servant of God—was a branch, as are all, of the great tree of universal and eternal causation, a type of perfect man and God.

The doctrine of Atonement has down through history, undergone various changes, following the pattern of changing governments, conceived sometimes as a substitutionary theory, sometimes as a ransom theory, and as other theories, according to political changes, yet it is atrocious fundamentally, because it is built on falsehood, injustice, and a low conception of God.

Prof. Henslow in his book **'Religion of the Spirit World,"** says: "It is the doctrine of the substitution of Christ for the sinner that has been doing so much harm in lulling the wicked into a false security. Absolute impartial justice is meted out to every man for what he has done in his own soul—as he sows he reaps. Salvation means a safe return to the Father and atonement means reconciliation and at-one-ment. The great mission of the Christ was to unite us to the Father whose name is love."

Henslow goes on to tell us that those on the other side that enter from the churches are filled with distress and perplexity when they are confronted by the sins of their past lives—they thought these sins had been obliterated by faith in Jesus' sacrifice.

The workers on the other side beg that light be thrown on this false doctrine. We must see to it that the debt of sin has been paid while on earth, so that we will not be confronted with it when we pass.

Turning to the misleading passages in the Bible, we find it is never said that Jesus died "instead of" but always "on behalf of man," or "in the matter of our sins."

He died as all other martyrs did, for His great cause—the salvation of man from his sins, a life lived to show man a "safe return to God," the real meaning of the word salvation. That they all may be one, as He and the Father were one, was His mission.

"God Be Merciful"

All through the Old Testament and the New Testament as well, forgiveness of sins invariably follows immediately on sincere repentance. When the prophet Nathan reproves David for the sins of murder and the taking of Bethsheba, David's consciousness awakes and he cries "Against thee Lord have I sinned" and Nathan says, "The Lord hath put away thy sin."

The publican in the temple prayed, "God be merciful to me a sinner," and he left the temple "justified" — the word obviously means "forgiven." The thief on the cross similarly was "justified"; also Zacchaeus, the publican, in the same way.

All sinners, according to Paul are "aliens" or enemies, and are "at two" with God, and He would reconcile them unto Himself and have them "at one" with Himself or in union. Paul uses the word "redemption" as a synonym for "forgiveness."

The words "redemption," "ransomed," "bought with a price" and similar words, in those ancient days were methaphors taken from the Old Testament. Christ came to put an end to the old scholastic system and to substitute good living with faith.

We read that God redeemed Israel from Pharoah, the word "redeemed" only meant "rescued." No price was paid to the king of Egypt. The Atonement dogma of churchianity really has no basis outside the minds of the clergy.

The word "atonement" in the 16th century had only one meaning and that was to "put at one"—at-one-ment. This usage is frequently seen in Shakespeare's plays, such as in Othello, when Desdemona says "I would that I could at-one-them," meaning to make the Moor and Cassio friends again or at one.

Much misunderstanding of Scripture has been caused by using the words referring to the Atonement as translated from the Vulgate, Jerome's Latin and rather free version of the Bible as to what he thought the common people should be told, rather than using the more exact Greek translation.

Perhaps the best understanding of the Atonement is found in John's Epistles where he makes it clear that sin estranges people from the love of God, and conversely that man as sinful cannot love God. God is the one not man, who makes the reconciliation, the pro-

(Continued on Page 14, Col. 2)

Pastor Hurls

(Continued from Page 7, Col. 3)

Any certainty of Heaven involves the certainty of the living soul, both here and hereafter.

Police 'Research

If a police judge considered deeply upon such a subject, he would very soon find that what he calls "fortune-telling" is a secondary one. Christian religions build their strength and following simply on a faith. Spiritualism builds its strength and following on the assertion that immortality is a certain inheritance, bought with no shed blood and no superstitious faith in any creed or ism! Which should demand our acceptance of belief? Our evidence is a practical one, and we need no superstition to support it. It is the true evidence of the manifestation of a spiritual world. Without such evidence and such manifestation all belief and faith would fall to the ground.

I cannot see where politics or lobbyists come into the picture. Politicians care very little about Spiritualists or mediums. With more intelligent religious services in our churches, and more alert advertising, we can draw politicians and judges and skeptics and the dear knows who-in-all into our meetings and convert them with the personal communication of individual identification. This will do more for us that all the lobbying anywhere.

Why Wait

What are we waiting for, then? We are waiting for some official body at our Spiritualist conventions to take an active stand for a better presentation of Spiritualism in our churches. I have looked in vain for such an official action.

We need mass meetings with the best speakers and platform mediums we can obtain. We need better music in our services; we need stricter regulation of our mediums and members. I mean by that a more intelligent following and educational program.

When we are allowed to present all sorts of theories that have nothing to do with our Spiritualism—such as Reincarnation, the book of Oahspe and many other wild teachings that do not belong to our philosophy or our religion, then we must expect a scattered and divided group of adherents. If I were on an examining board I would not award minister's papers to people who did not truly teach and represent Spiritualism. That is a vital point when we consider the education and preparation of our clergy.

It is up to our examining boards of the official organizations of Spiritualism to see that such do not get admittance. Let them take their wild theories some place outside of Spiritualism.

No Reason . . .

There is no reason why we should allow our Spiritualism to be mixed up with Roscicrucianism, or astrology, or Reincarnation or the dozens of like foreign matter that has encrusted itself upon our religion.

The Christian Scientists are Christian Scientists,—Mother Eddy saw strictly to that. Then we Spiritualists should be Spiritualists and not half Spiritualist and half something nobody can define.

True Spiritualism should be considered lawful. It will be so considered by the law when it is rightly understood to be a spiritual true essential to the worship of the Living God Who made all things,—all laws and the manifestation of His laws.

★

The Aura

(Continued from Page 7, Col. 4)

before going to another patient for fear that he would convey to the new patient ill-conditions contracted from the previous treatment.

This article may be unpopular with those who do these things, but it is better to be unpopular than to give way to appeasement for fear of incurring someone's displeasure. Happily these old, traditional practices are disappearing from healing services and the sooner they all go the better it will be, and the purer will healing become.

To conceal ignorance is to imitate wisdom. To admit ignorance is to exhibit wisdom.

—Ashley Montague

PSYCHIC HIGHLIGHTS

—by Lt. Col. ARTHUR E. POWELL
(Written Exclusively for Psychic Observer)

Inspiration

Genius and Mediumship

"TWO WORLDS" reports an address on the "Nature of Inspiration," by James Malcolm, D.Sc., Ph.D., at Edinburgh Psychic College.

Dr. Malcolm considered that mediumship might be the key to some of the works of Swineburne, Yeats, Coleridge, Blake, Stevenson, Debussy and other artists, and also of scientific geniuses such as Edison and Einstein.

It is generally accepted that the finest and most original creations of the human mind have come from the subconscious mind, not only with power, but often also with great exhilaration or ecstasy. It may well be that the subconscious mind is supplemented also by psychic faculty, bringing information from other-world sources.

It is notable that inspiration is often promoted by absence of effort, and a passive, receptive frame of mind, information received being frequently so vivid as to suggest clairvoyance or clairaudience.

Swinburne dreamt the three opening stanzas of "A Vision of Spring and Winter": Coleridge saw the whole of his "Christabel" as in a vision. Wordsworth, Yeats and others went into trancelike states, Swinburne would become abstracted, and then suddenly inspired. Blake said of "Milton": "I have written this poem from immediate dictation, without premeditation, and even against my will." George Eliot considered she was the instrument through which spirits acted. R. L. Stevenson spoke of his "Brownies," who gave him ideas in sleep. Hall Caine, 3 times in one night, dreamt the plot of "The Woman of Knockaloe." Harriet Beecher Stowe's "Uncle Tom's Cabin" was "blown through her mind like a rushing mighty wind."

Mozart began to compose at the age of five, and at great speed: "The thoughts come streaming in upon me most fluently, whence or how is more than I can tell."

Beethoven received the theme of his long works by inspiration, then spent weeks writing it.

Chopin would obtain a musical composition in a flash, and then expend weeks of heartbreaking labor putting it on paper.

Saint-Sens, Weber, Debussy, Scriabin, Parry had similar experiences, the music coming suddenly into their minds, as if from outside sources.

Edison is reputed to have had "a weird ability to guess correctly the solution of a problem." Einstein would have a vision of the solution of a problem.

Prophets, mystics and often saints, of all religions and all ages, had clairvoyant dreams, saw visions, heard voices, and felt compelled, often against their will, to give guidance and advice to people.

All these examples, and many others, have been in print for many years. What have our psychologists and scientists been doing all this time? Why have they not thought about and studied these psychological phenomena, instead of virtually ignoring them?

The term "unconscious mind," which is really little more than a label for something which we are still far from understanding, has become a convenient, not to say lazy, dumping-ground for unsolved phenomena, much in the way that "instinct" has. Too many 'scientists,' and, after them, the general public, have fallen into the unscientific habit of tying a label round the neck of something that is not understood, and then imagining it is "explained."

Doctors are doing the same kind of thing. When they come across a case of psychic healing, out come the labels: "spontaneous cure": "coincidence": "suggestion": "hysteria": and, most comical of all, their favorite stand-by: "wrong diagnosis"! Then they file the reports—in the W.P.B.!

The official Church doesn't bother about labels. It shuts its eyes, and passes by on the other side.

Spiritualists also must watch out for the lazy-label pitfall. Take one example only: spirit "controls." There is evidence that these may belong to many different categories: some may be genuine spirits of ex-humans: others may be astral "shells," elementals, thought-forms, many kinds of non-human entities, "Masters," genuine or imaginary, or, perhaps more common than any other, the released etheric or astral body of the medium.

It is clearly lazy, clumsy and unscientific to group all these possibilities under one label.

★

Satan Was Kind

Warned of Fire

"TWO WORLDS" relates the story of Mrs. F. E. Matthews, 51 Lancaster Gate, London W. 2, who, while getting ready to go to a Spiritualist meeting one Sunday evening, "saw," clairvoyantly, two bricks fall from the base of the fire in the sitting-room on to a joist in the cellar below. Live coals also fell, setting the timber alight.

Her husband was a skeptic, and used to jeer at Spiritualism and all its works. Nevertheless, feeling that the vision must have been given for a purpose, she said to him, as he was reading by a huge fire in the sitting-room: "I've got to go out now, but please don't forget to look in the cellar when I am gone. I think the house is on fire." She described what she had "seen," and then rushed off to her meeting.

On her way home, she was met by her astonished son. "After you went," he said, "Dad went down on his knees and pulled the front of the grate out. He found a big hole underneath the fire. He sent me down to the cellar. There, on the joist, were the two bricks, and quite a big fire burning. I shovelled the fire off, while Dad emptied the grate." "How do you do it?", he added.

Finding that her husband was not at home, she was told he had gone out: "He says your spirits give him the creeps."

On his return, she could not resist saying "I told you so." "Yes," said a chastened skeptic, "but it's the Devil's work!"

"In that case," was her comeback, "he was a good devil. He prevented our home from being burned down."

★

After 46 Years

Edward Rricker Again

DURING the war, airman Alex Reynolds was graded C.2 because of his feet. From birth, he had been unable to move his toes, which were fully formed, but rigid, making walking difficult, and compelling him to wear suede shoes, as the slightest pressure on the toes caused immediate pain. He declined an operation which, he was told, gave him a 50/50 chance of being permanently crippled.

Hearing of Fricker, the Smithfield healer, he called on him. "To my amazement, he held my foot in his left hand for a moment, and then began to move the toes round and round. If anyone else had done this, the pain would have been excruciating. I felt no pain at all. It was like a miracle."

He went back once or twice, "but I have never had any pain since, and my toes are now supple," he says.

The complaint, said to be hereditary, which had kept the toes immovable for 46 years, was cured in 4 minutes.

Thank you, Psychic News.

★

TV From Space?

KLEE-TV

"BORDERLINE Sciences Review," Summer 1956, reports that Mr. H. C. Taylor, specialist in long-distance TV reception, Morecambe, Lancs, in September 1953, picked up the signal KLEE-TV, which he recognized as coming from across the Atlantic. On referring to U.S.A., he was told that American engineers were "staggered," knowing that KLEE-TV were the old call-letters of Houston station, which were changed to KRPC-TV in July 1950 — some 3 years before — and had not been transmitted after that date. On November 23, 1955, Taylor again picked up the same signal KLEE-TV.

Mr. Paul Huhndorff, Chief Engineer of KPRC-TV, thought it was a hoax, until he received from Taylor a photograph of the image of the signal received, identified by the old KLEE-TV staff as like the standing call-letter slide they used. There is not, and never has been, another KLEE-TV.

"It is not unusual," says Huhndorff, "for signals to be received even thousands of miles from the transmitter," but such pictures have been as nearly instantaneous as electronics permit. "A time-lapse of 3 years could not possibly be accounted for by long distances."

Huhndorff offers two amazing theories: the signals may have rebounded from some celestial object several light-years away: or, they may have come from some unkown intelligence in outer space! Possibly from Mars, in the hope of communicating with earth.

I offer you a tip: no greater mistake could be made, as most of our Spiritualist papers do, than to ignore "Flying Saucer" data, if only because they are brim-full of psychic phenomena, and can be explained only by reference to such phenomena. Further, I will go out on a limb and offer my opinion—very far from being humble—that, in the near future, incontroversible proof will be received, not only that Space Ships are real, and directed by intelligent beings, but that these space-friends of ours will have news of world-shaking importance to communicate to us.

★

Iron Christ

Statue Bleeds

"CITIZEN NEWS," San Fernando Valley California, brings a remarkable story from Nice, France.

At the village of Tourettes-Surloup, in the maritime Alps, Yves Le Caer, for 25 years blacksmith and wrought-iron artisan, was fixing an iron Christ to a cross. "I had made holes in the cross," he said, and in the hands, with an electric drill. I forged two long square-headed nails. Then I put the Christ on the cross flat on the anvil, and turned it over.

"I got the rivets ready, and began to hammer the crucifix, with the Christ underneath. It began to spurt, and there was blood oozing drop by drop from both hands."

He was so frightened that he ran from the shop. "I didn't want to touch the Christ any more. I didn't understand what had happened to me. I believe neither in God nor the devil."

The village priest took the crucifix to Nice, to inform the bishop, and to have made a laboratory investigation of the dry brown clots on the hands of the crucifix.

The crucifix was destined for an ancient chapel, but the blacksmith says he will not put nails in the feet of the Christ.

★

Human Radio

High Frequencies

IN "Two Worlds" Stephen Taylor contributes a succinct, extremely well-written account of the "Vibration Noise" phenomenon, which started about 12 years ago.

People in widely separated areas noticed a humming or roaring sound, usually more intense at night, which cotton wool in theaters did not diminish. Doctors were helpless. In 1950 a London barrister, bothered by the humming, advertised for others, similarly troubled, to write to him. Response came from all over the country, most saying that it started in 1943. Some likened it to the hum of a dynamo, about middle C, others spoke of a piercing whistle superimposed on the hum.

A woman in Minehead, Somerset, said that she and neighbors had heard the noise continuously since 1947. She had found it less intense in Perth, Edinburgh, Lincoln and Ipswich. Reports of the noise came from Cornwell, Devon, Sussex, South Wales, Oxfordshire, Lancashire and Cambridge. Some had heard it in France, Spain, Italy and Denmark, while someone else had heard it in the central Pacific.

In 1949 a telecommunication technician received and amplified the sound, by means of a microphone sensitive to low frequencies, as a deep-toned rumbling, about 25 cycles per second. As had been noted by observers, there were no directional qualities. Further experiments during the next three years confirmed these findings. Obviously the noise was not due to hallucination but to some concrete cause.

It is noticeable that the sound has been heard during the period in which high-frequency radiations have enormously increased in use for television, radar and VHF radio, hence we are entitled to deduce that many people can detect high-frequency radio waves without receiving apparatus, other than that within their own bodies.

The "tremendously significant" fact, as Taylor points out, is that radio waves, at the speed of light, can affect the human ear, which has been considered able to respond to atmospheric waves only, of some 700 miles per hour.

This could well mean that there are identity and interchangeability between wave motions in different media If that be so it demonstrates the vibratory nature of the physical and the etheric worlds —as mystics and illuminati have known through the ages.

But how a radio wave can turn into a sound wave is a problem. Here is a plausible theory: it is known that an atmospheric sound wave gathers an envelope of electrostatic particles of unknown origin. It might be, therefore, that an electric wave might entangle itself with air particles, thus creating audible sound.

The significance of this to psychic researchers is too obvious to call for comment. If discarnate entities can generate high-frequency waves, it should be possible for us to construct an instrument which will convert these into sound waves, without the intervention of a human "medium."

★

Ex-Atheist

Stones Removed

"TWO WORLDS" tells us of David W. Fowler, of Felixstowe, Suffolk, who in the presence of a medium, had two stones removed from his body and placed in a bowl of water at his side, after they had been "real terrors" for four years.

"Of course," he says, "I am dreadfully sore, but what an experience!"

After seeing and hearing his wife speak at a materialization seance he had to give up his atheism. Now he is eagerly talking about his experiences, and spreading the news of Spiritualism

PROMINENT SPIRITUALIST PASSES — Mrs. Barbara A. Pressing, (above) mother of the founder of **Psychic Observer,** was born on March 31, 1865, the birthdate also of Modern Spiritualism.

Mrs. Pressing passed away on November 2, 1956. She was cremated and the ashes will be scattered over the placid waters of Cassadaga Lake during this coming summer in special ceremonies.

A lifelong Spiritualist, Mrs. Pressing was born on a farm near Hannibal, Ohio. Her father was Christian Cehres, one of seven children, later moving to Avalon, Pennsylvania, a Pittsburgh suburb, in 1886.

From 1900 until 1954 she owned a cottage at Lily Dale, New York. Her children, Martha, Alfred and Ralph spent their summers there from 1904 until 1949. She moved to Lily Dale permanently in 1916. When she first visited Lily Dale Assembly it was known as the City of Light.

Mrs. Pressing was a member of the First Spiritualist Church at Pittsburgh, 256 Bouquet Street. She knew and many times entertained at her home numerous pioneers of Modern Spiritualism. Many were called in to partake of her famed preparations for baked beans.

She knew and entertained J. Clegg Wright, lecturer; W. J. Colville, lecturer and teacher; Moses Hull, Cora L. V. Richmond, Anna Howard Shaw, Lizzie and Mae Bangs, the Campbell brothers, William Elliott Hammond, John Slater, Maggie Waite, Elizabeth Harlow Goetz, M. E. Cadwallader, Emma Hardinge Britten and Hudson Tuttle.

Among her many interesting projects in the interest of Spiritualism was her making of a thousand seat covers for use in the Lily Dale auditorium. She was active in the Women's Auxiliary at Lily Dale.

ED NOTE: Comments and suggestions relative to this column: "PSYCHIC HIGHLIGHTS" are in order. Write direct to Col. A. E. Powell. 6121 Hazelhurst Place, North Hollywood, California.

SPIRITUALIST CHURCHES

If your church is NOT listed in these columns, write Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana. Ask for church order form and complete information.

ALABAMA

Birmingham: Church of Spiritual Science, 2524-7th Ave., North. Services: Sun. 3:15 & 7:15 P. M. Pastor: Rev. R. P. H. Sparks; Asst. Pastor: Rev. Nellie McWhirter; Pres: Albert L. Combs. Ph. 56-6638. Church Phone: 58-6654.

ARIZONA

Phoenix, Arizona

Harmony Chapel (Spiritualist) 85 West Portland St. Services: Sun. 9:45 and 11 A.M., 6:30 and 7:45 P.M.; Healing: Wed. and Sun. 7 P.M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 4-1900.

First Spiritualist Church, 10th St. and East Fillmore. Services: Sun. Lyceum 11 A.M., Lecture 3 P.M.; Wed. 8 P.M.; Minister: Rev. William L. Holder; Phone: ALpine 3-3804; Sec'y.: Bernice Spradley, 101 West McDowell.

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Tucson: Grant's Pillar of Light, 330 S. Scott St., Temple of Music and Art. Services: Sun. 7:30 P.M.; Minister: Ethel M. McClain, 509 S. 6th Ave.; Pres.: Edmund L. Fourd.

ARKANSAS

Hot Springs—Church of Spirit and Truth, 208 Plateau St; Services: Sunday 8 P. M; Circle: Wed. 8 P. M; Minister: Rev Julia Martin; Phone: NA 4-1615.

CALIFORNIA

Alameda, California

Brotherhood Spiritualist Church, 1407 Ninth St., Services: Sun. & Thurs 7:30 P. M; Minister: Rev. Pearl E. H. Manning; Phone: LA 2-2316.

The Spiritual Unity Center, 2233 Central Ave; Services: Wed. 2 P. M; Fri. 8 P. M; Co-Pastors: Dr. & Rev. E. L. Archer (UCM) Phone: LA 2-6327.

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Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by The Church of Revelation; Minister: Rev. Guita Prineas; Phone: Diamond 3-8596.

El Monte: National Federation of Spiritual Science, Church #171; 517 Stewart St. Services: Sunday, Lyceum 9:45 A.M.; Devotional 11 A. M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St., Puente, Cal.; Phone: EDgewood 6-5633.

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Gardena: St. Paul Church of Spirit Communion, 813 W. 165th Place; Services: Sun. 1 P. M., & Wed. 7:30 P. M; Class: Thurs. 7:30 P. M; Private spirit communion by appointment; Pastor: Rev. Frances Bond; Asst. Pastor: Rev. Dorothy Wallace; Ph: Davis 9-1858.

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Hanford: Church of Revelation, Inc., 1306 North Irwin St; Sun. & Thurs. 8 P. M; Class: Monday & Tuesday evening; Rev Janet Stine Wolford; Phone: 1738.

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Hollywood, California

Spiritualist Science Church of Hollywood, 5230 Hollywood Blvd; Services: Wed. 2 & 8 P. M; Fri. 7 P. M; Sun. 7:30 P. M; Minister: Rev. Mae M. Taylor; Ph: Hollywood 3-6916; Sec'y.: Ann Boddy, 1807 N. Harvard Blvd.

Spiritualist Church of Divine Power, 5017 Sunset Blvd. Services: Sun. 7:45 P.M.; Classes in Spiritual unfoldment: Wed. 7:45 P.M. (members only). Founder and pastor: Rev. Lorraine LaVani; Phone: HOllywood 4-8383.

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Long Beach, California

People's Spiritualist Church, 785 Juniper St. Services: Sun. 8 P.M.; hot luncheon Wed. 12 noon to 1 P.M., followed by lecture and messages; Minister: Rev. Edith M. Niles, 423 Dayman St.; Phone: HE 5.0453.

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P M: Holy Communion: 1st Sun. 11 A. M.; Sunday services: 7:30 P. M.; Minister: Rev. Lola Reddig; Phone: 8-2316; Church phone: 99-214.

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave; services: Sunday 7:30 P. M; also Thurs. 7:30 P. M. at 527 West 4th St; Minister: Rev. Rosa Locke; Phone: HEmlock 6-3523; Rev. Chloe Birch, Ass't Pastor.

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Los Angeles, California

Foundation of Universal Truth, 1015 South Manhattan Place; services: Sunday and Wed., 2:30 and 8 P.M.; Healing Thursday 8 P.M. by Rev Boyd Bunch; Minister: Rev Elsie Hicks; Phone: REpublic 1-6030.

Universal Chapel 1001 West 69th St. Services: Wed. 2:30 and 7:30 P. M. Fri. and Sun. 7:30 P M.; Minister: Rev. Eula Perryman Goff; Phone: PLeasant 8-220: Co-Pastor: Walter H. Goff.

The Fellowship of Golden Illumination, Inc., 1014 S. Lake St. Services: Wed. & Fri. 8 P. M. (closed to members); Pastor: Eugene H. Drake; Phone: DU 77736.

Agasha Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly) Services: Sunday 8 P. M; Pastor & Founder: Rev. Richard Zenor; Phone: Hollywood 4-6252.

Astara Foundation, 261 South Mariposa Ave., Services: Sunday 2:30 and 7:30 P M.; Ministers; Rev Robert G. Chaney and Dr Earlyne C. Chaney; Phone: DUnkirk 4-3427

The Spiritualist Temple of All Seeing Eye, Inc., 841 W. 85th St. Services: Sun. 7:45 P. M., Wed. 2 & 8 P. M. 1st & 3rd Wed.: 12 A. M Luncheon; Minister: Rev. Anna F. Crosby; Sec'y: Rev. Ottilia Gruhler; Phone: Pleasant 8-4012.

LOS ANGELES—Continued

Church of Spiritual Truth, 4058 South Vermont Ave. Services: Sunday, Healing, 7:30 P.M.; services 8 P.M.; Message service: Thurs. 2 and 8 P.M.; Minister: Rev. Harry A. Noah; Phone: GRanite 7-4394; Sec'y.: Harriet Turner, 877 West 40th Place, L.A. (37)

Temple of Spiritual Logic, 2400 South Western Ave; Devotional Service Sunday 3 P. M; Personal Problem Clinic, Sealed Billets, Tuesday 7:30 P. M.; (Doors close 9 P. M.) Pastor Chaplain: H. Monroe Howard (U.S.N.-Ret.) Phone: REpublic 1-7601.

Spiritualist Church of Divine Light, 837 South Park View Ave. Services: Sunday 2 and 7:30 P. M; Message Services: Monday 2 and 7:30 P. M; Healing and Messages: Thursday 7:30 P. M. Founder: Rev. Beulah Englund; Acting Pastor: Rev. Alfred Sanders; Secretary: Edna Brundage, 963 Hyperion Ave; Phone: DU 9-1956 or NO 4-1755.

Universal Church of The Master, 5960 South Vermont Ave. Minister: Rev. Edith P. Nichols; Phone: PL-1-3485; Services: Sun. 11 A.M. and 8 P.M.; Wed. 8 P.M.; and Thurs. 2:30 P.M.

Metaphysical Center, 1024 West 71st St. Services: Sun. 7 P.M.; Tues. 10 A.M.; Friday, 10 to 4 P.M.; Minister: Rev. Mary A. Reinhardt; Phone: PLeasant 8-1629; Sec'y.: Lela Adams, 1424 South Raymond, Alhambra, Cal.

Westlake Sp'list Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P. M.; Pres.: Irene Wood; Sec'y.: Florence Reed.

Spiritualist Church of Revelation, Embassy Auditorium, 839 South Grand Ave.; Services: Sunday and Thursday, 2 and 3:30 P. M.; Minister: Rev. William Donovan; Phone: LO-5-1581; Ass't. pastor: Rev. Stephanie Jean Sebree; Sec'y.: Irene Faust. 2807 Frederick St

"The Rose Chapel" of the Psychic Science of the First Christian Episcopal Church, Inc., 257 S. Occidental Blvd. Services: Sun. 2 and 2:30 P.M.; Tues. 8 P.M.; Wed. 2 P.M.; Thurs. 8 P.M.; Fri. 2 and 8 P.M. Minister: Rev. Thomas E. Badger; Ph.: DU 3-3486; Sec'y.: Elizabeth H. Adams.

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Oakland, California

First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P. M.; Minister: Mitzie Monroe, 2014 Fifth Ave.; Phone TEmplebar 5-3442; Sec'y.: Earl Dowd.

The Spiritual Army of God, Inc., Ebell Hall, 1440 Harrison St., Services: Friday 7:45 P M.; lecture, healing and messages; Social Night—last Friday each month; Divine Healer: Rev James M Fritchman; Sec'y: Rev. Ebba Bolton; Phone GLen court 2-0413

St. James Spiritual Unity Center, Ebell Hall, 1440 Harrison St.; Services: Monday, 7:30 P.M.; Ministers: Dr. and Rev E. L. Archer, 2233 Central Ave., Alameda, Cal.

Kosmon Centre Church, Ebell Hall, 1440 Harrison St. Meetings 7:30 P.M. Thurs., Fri. and Sat. only; Phone: OLympic 5-8782.

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Reseda: Church of the Good Neighbor, 18206 Victory Blvd.; services: Sun. 2:30 P.M.; Lyceum; Thurs. 7:30 P.M.: Minister; Hal Styles; Sec'y.: Leonore Cordial; Phone: DIckens 28712.

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Redwood City: Redwood National Spiritualist Church, Y.M.C.A. Bldg., 1445 Hudson Street. Services: Sunday 7 P. M. Minister: Rev Genevieve Woefle, N.S.T., 922 Blandford Blvd. Phone: EMerson 6-7303.

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Sacramento, California

First Spiritualist Episcopal Church, I.O.O.F. Bldg., 34th and B'way. Sunday, 7:45 P.M.; Minister: Rev. Wilson H. Beasore; Phone: HUdson 1-1895.

Church of the Good Shepherd, 1111 20th St. Services: Sun. 7:30 P. M; Thurs. 7:45 P. M. & Fri. 7:45 P. M. Co-pastors: Rev. Luella Rutherford & Rev. Evvadell, 2836 Lock Ave; Phone: GA 8-2900.

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San Bernardino, California

First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P. M; Minister: Rev. Ann Cannara; Phone: COlton 2467-J.

Spiritualist Episcopal Church, 134 East 5th St.; Services: Sunday, 1:45 P.M.; Class: Mon., 1:30, also Tues. and Wed., 8 P. M.; Phenomena Sat., 8 P.M.; Co-pastors: Rev. Lula Taber, Rev. Harold Taber and Rev Gloria Taber-Braxton; Phones: 89523.

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Santa Cruz, California

First Spiritual Science Church, 513 Center St. Services: Sunday 8 P.M.: Minister: Rev. Evan Shea, 111 Cedar St.; Phone: CY-5-3235.

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San Diego, California

The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday, Healing 7 P.M., lecture, 8 P.M.; Minister: Rev Emily G. Davis; Phone: 4-4980.

Fraternal Spiritualist Church, Inc., 1502 Second Ave. Services: Sunday, 11 A.M. and 8 P.M.; Divine Healing: Sunday, Tuesday and Thursday, 7 P.M.; Minister: Rev. M A. Springs; President: Rev. Lillian Creer; Secretary: Hattie A. Harold.

Inspirational Church of the Master, 2730 A. St. Services: 7:45 P.M., healing lecture and messages. All message service Wed., 8 P.M. Pastor: Rev. L. E. Hale, Phone AC 2-3121. President: Elsie Fudge.

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San Fernando: Temple of Light, 12540 Bradley Ave.; Services: Sun. 8 P.M.

San Francisco, California

Golden Gate Spiritualist Church, (N.S.A.) 1901 Franklin St. (cor. Clay), Services: Sunday, 8 P.M.; Wed., 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JUniper 7-4860; Sec'y: Donald H. Haddick; Treasurer, Charles Ross McKendry; Church Phone: TUxedo 5-9976.

The Little Church of St. Andrews, 2005 15th St. (near Church St.) Services: Sun. and Thurs., 7:45 P.M. Messages Fri., 2 P.M. classes. Minister: Rev. Alda Scheierman, 2015 15th St.; Phone: UNderhill 3-4587.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham; Sec'y.: Pricilla Hull; Phone: JU 7-2491.

The Spiritualist Church, 414 Mason St. Services: Sun. 7:30 P.M. Minister: Mary E. Taylor; Ph.: JU 7-1232; Sec'y.: Jane Musick.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 and 8 P M; President: Leab Bauer; Treas: Linda B Sampson.

First Spiritual Temple, 3324 17th St. (near Mission) Services: Sun. 2 P. M. Wed. 2 P. M. & 8 P M. Minister: Rev. Maude Kline; Phone MA 0491; Sec'y: Maude Johnson, 227 Waterville St. Phone: Skyline 1-9153

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San Jose: First Spiritualist Church of San Jose, I.N.C., 496 North 17th Street. Services: Saturday 7:30 P.M. Minister: Henry Osborne. Phone: Clayburn 8-9213.

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Santa Monica: Spiritual Prayer Home, 1213-10th St.; Services: Sun. and Wed. 8 P.M.; Meditation, Mon. 8 P.M.; Minister: Rev. Mary H. Bringaze; Phone: EXbrook 3-8173; Sec'y.: Albert Vincent.

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Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St. Services: Sunday Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Blindfold billets 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M. Minister: Rev. Edna Miller, 1410 East Market St. Phone 32285; secretary, Glennella Hyde, RFD 5, Box 366, Stockton, Calif.

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Torrence: Spiritual Church of Friendship, 127 East 220th St. Woman's Club, Services: Sunday 11 A.M.; Minister: Rev. Hazel Sladek, 2433 Del Amo Blvd.; Phone: Fa 8-2008; Co-pastor: Rev. Eva Everson.

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Venice: Church of Universal Truth, 142 Lincoln Blvd. Services: Sun. and Tues. 7:30 P.M.; Ministers: Rev. Harry McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: EXbrook 6-8174.

COLORADO

Denver, Colorado

Spiritual Science Association, 321 Tabor Bldg., 16th & Curtis; Services: Sun. 7:30 P.M; Fri. 8 P. M; Tuesday & Thurs. 1:30 P. M; Minister: Rev. Sophie Busch-Tracy.

Star of The East Spiritualist Church, 1379 Kalamath (Take 50 Bus) Services: Sun. 7:30 P.M.; Trance Seance: Tues. & Sat. 7:30 P.M. by Rev. Frieda Nicklis; Minister: Rev Frieda Nicklis, 3440 Zuni; Phone: GL 5-7344; Co-pastor: Rev. Blanche DeBoski, 1859 Lincoln; Phone: AC 2-4323.

Temple of Harmony Spiritualist Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P. M.; Rev. Ida Fleming; Allan J Miller.

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Lakewood, Colorado

Progressive Science Institute, 1251 Lee St.; (84 Denver Bus). Services: Sunday 7:30 P.M. First Sunday each month, potluck dinner 5 P.M. Consultation by App't. Pastor, Dr. Lois B. Washburn, Sec'y.: Gail Workman.

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Pueblo: First Spiritualist Church, 110 West 8th St., (N.S.A.) Services: Sun. 7:30 P.M.; Minister: Carolyn G. John; Phone: LI-4-6005; Sec'y.: Linda John.

CONNECTICUT

Hartford, Connecticut

First Church of Divine Light, Inc., 303 Park St; Services: Sunday 3 P. M; Wed. 8 P M; President: Clifford H. Doucette, 108 High St., Manchester, Connecticutt, Phone: Manchester—MI 9-1841.

Spiritualist Temple, Inc. (N.S.A.), 758 Asylum Ave. Services: Sun. and Wed. 8 P.M. President: Mrs. Mable Ollo; Sec'y.: Grace L. Hoxie, 86 Gillett St.

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New London, Connecticut

New London Spiritualist Temple, Inc., 60 Blackhall St.; Services: Sunday 5 P. M.; Thurs. 7:30 P.M.; Sec'y.: Stephen Dickens.

Universal Psychic Science Society, Stony Brook Drive; Universal Psychic Science Seminary Instruction, Rev. C. Wallace Fox (UPS Missionary at Large) P.O. Box 169, Niantic, Conn.. Phone: GIbson 3-8133.

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Norwich: The First Spiritual Union, Inc., 29 Park St.; Services: Sunday 2:30 and 7 P.M.; President: Nellie G. Wheeler; Sec'y.: Marie La Mitie.

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Stamford: Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. (N.S.A.) Services: Sun. 4 P.M. and Thurs. 8 P.M. Minister: Rev. Raymond E. Burns; Church Phone: Davis 3-5411.

DELAWARE

Wilmington, Delaware

First Spiritualist Church, 907 Tatnall St; services: Sun. 7:45 P. M. (N.S.A.) Sec'y: Laura M. Shilling; 105 Marsh Road; President: Peter DeLuke

Church of Spiritual Truth, Orange Hall, 706 Delaware Ave.; Services: Sun. 7:45 P.M.; Bertha Ford, 2410 Lamotte St.; Phone: OL-8-3303.

It Pays To Advertise

DISTRICT OF COLUMBIA

Washington, D. C.

First Spiritual Science Church, Suite #631, 1424 "K" St., N.W.; Services: Tuesday, 2:30 and 8 P. M.; Thurs. 8 P. M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973.

Church of Two Worlds, 2460 16th St., N. W. Services: Sun. Healing 7:30 P.M.; service 8 P.M.; Wed. 8 P.M.; Minister: Rev. H. Gordon Burroughs; Phone: EMerson 3-0010; Sec'y.: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington 12.

FLORIDA

Bradenton: Universal Spiritualist Church, 947-13th St., West; services: Sun. and Wed. 7:30 P.M.; Minister: Rev. Lillian Dee Johnson; Phones: 4-4265 or 9-4392.

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Cassadaga: Southern Cassadaga Spiritualist Campmeeting Association; 1957 Season—Jan. 1st through April 1st; Services: Sun. 2:30, 4:30 and 7:30 P.M.; Tues. and Thurs. 7:30 P.M.; **January,** Betty Possehl; **February,** Arthur Ford and C. Harrison Engel; **March,** Curtis B. Morris.

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Daytona Beach, Florida

First Spiritualist Church, Prince George Hotel, 212 N. Ridgewood Ave., Services: Sun. 7:30 P. M; Thurs. 2:30 & 7:30 P. M; (N.S.A.) Minister: Rev. Enid Brady, Berkeley Road, Ormond Beach; Phone: 9996; Sec'y: Marion Elks, 127 N. Peninsula Drive.

Hays Memorial Spiritualist Church, 221 First Ave., Services: Sunday 7:30 P M; Wednesday, 2:30 & 7:30 P. M; Minister: Rev. Margaret Hays Springstead; Phone: Cl. 2-2432.

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Fort Lauderdale: Universal Church of the Master, Woman's Club Bldg. Services: Sun. 8 P.M.; Message Circle: Wed. 2 P.M. and Fri. 7:30 P.M., at 200 N.E. 4th St. Minister: Rev. Jewell Williams; Ph.: JAckson 2-3160.

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Homestead, Florida

Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall, Services: Sunday 8 P. M; Minister: Rev. Sada Hobson; Phone: 253-M-4

A.M.O.S. Temple of Light, Bauer Drive; services: Sunday 8 P. M; Friday 8:30 P. M; Phone: 178-R; Sec'y: Lillian Brewerton, Route No. 2, Box 472.

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Jacksonville, Florida

The Spiritual Lighthouse, 3817 Main St., Services: Sun. and Wed. 8 P. M.; Class: Tues. 8:30 P. M.; Minister: Rev. Ida Pierce, Route #3, Box 1053, Jacksonville, Florida.

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Miami, Florida

Little Shenandoah Spiritualist Church, 601 S.W. 7th St; Services: Tues. & Sun. 8 P. M; Wed. 2 P. M; Minister: Rev. Frances Stevenson; Phone: HI 8-0051; Treas: Ward Statler.

Temple of Revelation, 600 S.W. 25th Ave., Services: Sun. & Wed. 7:45 P. M; Healing: 7:15 P. M; Minister: Rev. Ruby J. Schmidt; Phone: HI-8-8912.

Beckoning Light Spiritualist Church, 1621 S.W. 6th St. Services: Sun., Wed. and Thurs., 7:45 P.M.; Minister: Rev. Bertie Lilly Candler; Sec'y. and Asst. Pastor: Rev. Madge Hart, 819 N.W. 2nd Place.

First Spiritual Alliance Church, 1947 W. Flagler St., Republican Hall. Services: Sun. 8 P.M.; Messages: Thurs. 8 P.M. at 1776 N.W. 20th St. Pastor: Rev. Bertha J. Schaff; Phone: NE 5-7164; Ass't. Pastor: Mrs. Billie Hamrick.

Spiritual Church of Christ, 612 N.W. 65th St., Services: Sun. and Wed. 8 P.M.; Thurs. 2-5 P.M.; Minister: Rev. Maude Allen; Phone: PL 9-0511; Ass't. Pastor: Kitty Lehman.

Universal Church of The Master, No. 408, 7450 S.W. 57th Ave. (Red Rd.) Services: Sun. and Wed. 7:45 P.M.; Thurs. 2 P.M.; Class: Tues. and Thurs. 7:45 P.M.; Minister: Rev. Mary Shillito; Phone: MO 7-0672.

Church of Revealing Faith, N.W. 71st St. & N.W. 4th Ave. Services: Sunday 8 P.M.; Minister: Rev. M. L. Sackett; Asst. Pastor: Rev. Frank Mead.

Dr. Gilbert N. Holloway and Associates, P.O. Box 1227, Coral Gables, 34, Florida; Phones: 83-8630 or NEwton 5-6057; write or call for information.

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Sarasota, Florida

Shrine of The Master Spiritualist Episcopal Church, 852 Tuttle Ave; Services: Sunday 10:30 A. M. & 7:30 P. M; Ministers: Rev. Dorothy Flexer and Rev Raymond Flexer.

Church and School of Divine Law, 1269 First St. Services: Sun. 7:45 P.M.; Minister: Rev. Nina Ward Hughes; Phone: RIngling 77779; Ass't. pastor: Rev. Linnie Burns; Sec'y.: W. H. Hughes.

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St. Petersburg, Florida

Spiritualist Church of The Beloved, 2806 Central Ave; Services: Sun. 7:30 P. M; Minister: Rev. Ethel Post-Parrish; assisted by Rev. James Parrish and Rev. Lena Barnes Jefts.

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday and Thurs. 7:30 P.M.; Minister: Rev. M. McBride Panton; Phone 53-9155.

Church of the Good Shepherd, 2710 4th St., N. Services: Sun. 7:30 P.M.; Pastors: Rev. Olga Ruths and Rev. Girard N. Carpenter; Phone: 41.3234; Sec'y.: G. N. Carpenter, 836 41st Ave., North; Pres.: Olga Ruths Carpenter.

Universal Psychic Science Association and Seminary, 625-639 12th St., North; Services: Sun., Wed. & Thurs. 7:30 P. M; Pastor: Rev. Helene Gerling.

People's Spiritualist Church, 1011 Ninth Ave., North; Services: Sunday and Wednesday 7:30 P. M. Minister: Rev. Mamie B. Schulz.

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Tampa, Florida

Shrine of The Master Spiritualist Episcopal Church, 3416 Grand Central Ave., Services: Sun. 7:45 P. M; Minister: Rev. Dorothy Flexer; Phone: 31-7341.

Universalist Spiritualist Church, 8701 Tampa St., Services: Sun. 7:30 P. M.; Messages: Wed. & Thurs. 7:30 P. M.; Classes daily; Minister: Rev. Nellie Cherry Phone: 916371.

ILLINOIS

Aurora: Christabelle Spiritualist Church, Y.M.C.A. Services: Sunday 7 P.M.; Minister: May Calvert; Phone: 2-2743. (I.S.S.A.) Treas.: B. D. Jones, 200 Willow Ave., Joliet, Ill.

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Berwyn: The Golden Rule Church of Christ, 1212 South Harvey Ave; Services: Sun. 3 P. M; Wed. 8 P. M; Healing and messages; Minister: Rev. Anna Zalokar; Phone: Stanley 8-2344.

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Champaign: First Church of The Spiritualist, 219 South Water St. Services: Sunday 3 and 7 P.M.; Leader: Myrtle Grant, 204 Garwood Ave.; Phone: 9543; President: Earl V. Beightler, 408 East University; Phone: 6-5152; Church Phone: 6-7432.

Chicago, Illinois

Silent Prayer Sanctuary, 3602 West McLean Ave; Healing Service: Tues. 9:30 to 11 A M; Other Services: Sun. 7:30 P. M; Wed. 8 P M; Phone: ALbany 2-6417; Leader: Sophia Shaffer.

First Roseland Spiritualist Church, 10957-59 South Park Ave. Services: Sun. 3 P.M.; President: Deon Fry; Sec'y.: Elsie Traver; Phone: TR 4-9862.

Friendly Church of Christ, 845 West North Ave; services: Sun. & Tues. 8 P. M; Minister: Rev. Harold Klingenmeier; Sec'y & Ass't pastor: Rev Ed Dortmund, 2509 North Southport Ave., Chicago 14.

Sunflower Temple of Spiritual Science, 3838 West Fullerton Ave; Services: Sun. 7 P. M; Tues. 7:30 P. M; class, Thurs. 7:45 P. M; Pastor: Rev. M. Back; Ass't pastor: Rev. A Manzeske.

Spiritualist Temple of Immortality, 1700 West 51st St; Sunday services 8 P. M; Healing: Mon., Wed. & Thurs. 7:30 P. M; Seance Sat. 8 P. M. Refreshments always; Minister: Rev. Harry Ericksen; Phone: HEmlock 4-9370. Ass't. pastor: Rev Anna Smid.

First Church of Spiritual Science, 6330 Stony Island Ave; Services: Sunday 4 & 8 P. M; Divine Healing, Sunday 8P. M; All message Service, Wed. & Fri. 8 P. M; Minister: Rev. Jessica Chambers; Phone DRexel 3-0024.

Puritan Spiritualist Church, 812 West 69th St; Services: Sunday 7:30 P. M; Minister: Rev. Rose MacKay; Phone: REgent 4-1979; Sec'y: Violet Krammer, 1016 West 72nd St.

Church of The Spirit, 2651 North Central Park Ave., (Chicago's Oldest Spiritualist Church) Services: Sun. 10:30 A.M.; Messages: Wed. 1:30 and 7:30 P.M.; Minister: Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BE 5-2911.

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship Service: Sunday 7:30 P. M.; Message Service: Wednesday 7:30 P. M.; Minister: Rev. Rosemary Jackson Phone: GRaceland 7-4220; President: Frieda Sherman; Associate Ministers: Frieda Sherman and Peggy Sorgatz.

American Federation of Spiritual Mediums, 116 S. Michigan Ave., Room 1108. Services: Sat. 8 P.M.; Minister: Maria S. Carlyae and visiting workers. Public welcome.

Liberal Psychic Science Church, 3449 West Altgeld Ave; Services: Sunday 2:45 & 7:45 P. M; Wed. 7:45 P. M; Class: Thurs. 10 A. M. & 7:45 P. M; also Friday 7:45 P. M; Social last Saturday each month; Candlelight services last Sunday each month; Minister: Rev. Anthony Camardo; Phone: CApitol 7-6333.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Birkner

First Fraternal Spiritual Church, 4039 W. Madison St., McEvery Hall. Services: Sun. 2:30 to 5 P.M. Pastor: Rev. Emma Binz.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister: Rev. John Skinner; Phone: HEmlock 4-9181

Flower Candle Light Guide Spiritual Science Church, 3165 N. Clark St.; Services: Sun. 3 and 8 P.M.; Minister: Rev. M. A. Kearney; Phone: Gr 7-1707.

Englewood Psychic Science Church, White Sanctuary Healing Center, 6514 South Ashland Ave.; Service: Sunday 7:30 P. M.; Healing Service: Thursday 8 P. M.; Minister: Rev Harry A Tuffs; Phone: WA 5-4750.

Evangelical Spiritual Church, 654 N. Parkside Ave. Services: Sunday, 7:45 P. M., and Wednesday, 8 P. M. Pastor: Rev. Harry M. Hilborn; Asst. Pastor, Pauline A. Buerger; Church phone: Austin 7-4058.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown. Services Sun. 2:30 P.M.; Sec'y.: Edna Staufer, 7124 South Kedzie Ave.; Pres.: Mary Grace Willis, 7048 South Western Ave.; Phone: PR 6-3465.

Second Spiritualist Episcopal Church, Hall C, 2nd Floor, 207 S. Wabash Ave; Services: Sun. 2 P. M. Worship and Messages; 5 P. M., Prayer and Healing; Asso. Pastor: Mabel E. Coyle; Pres: Dr. William Campbell; Lay Leader, Maria Dawson.

First Church of Invisible Science, 5138 Kenwood Ave. Services: Sun., Mon., and Thurs., 8 P. M; Minister: Rev. Minerva Jewell Adams; Co-pastor: George C. Adams; Phone: KEnwood 6-8586.

Scientific Center of Spiritualism, Orchid Room, Midland Hotel, 172 West Adams St., Services: Sun. 2:45 & 7:45 P. M; Thurs. 7:45 P. M; Minister: Grace Turnbull; Sec'y: Alice B. Sloane, 9132 South Laflin St., Chicago, 20, Illinois.

Spiritualist Church of Truth, 3349 West North Ave. Sunday, healing 7:45 P.M.; Service 8 P.M.; Pres., Theo-Siers; Phone: B. E. 5-7455.

Rose Spiritual Temple, 521 South Thorp St. Services: Thurs. and Sun. 8 P.M.; Sunday 12 noon; Minister: Bishop M. R. Ramirez; Phone: CA6-0133.

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Spiritualist Churches

(Continued from Page 10)

ILLINOIS — Continued

Cicero, Illinois

First Spiritualist Church, 5033 West 25th Place. Services: Sun. 7 P.M.; Mon. 8 P.M.; Minister: Rev. Lena Crane; Phone: TOwnhall 3-6542.

Golden Rule Church of Christ, 3631 South 55th Court: Services: Sun. 3 P.M.; Wed. 8 P.M.; Minister: Rev. Anna Zalokar; Ass't. Pastor: Rev. Elmer Wilke.

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Decatur, Illinois

First Spiritualist Church of Truth, 933 North Edward St.; Services: Sun. & Wed. 7:30 P. M; Minister: Rev. Grace Bowman Brown, 940 North Edward.

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East St. Louis: United Spiritualist Church, 16th and Cleveland Ave.; services: Sun. and Wed. 7:45 P.M.; Minister: Geldie Rayburn, 4928 Converse Ave., E.S.L.; Ass't Pastor: Hazel O'Flaherty, 11 Commodore Drive, Belleville; Secy.: Ottilie Dyroff, 810 North 24th St., E.S.L.

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Elgin: First Spiritualist Church, 263 Du Page St. Services: Sun. 7 P.M.; (I.S.S.A.) Sec'y.: Bertha Chamberlain; Phone: SH-2-3197; Treas.: Hattie Dewis, 659 Lincoln Ave.

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Freeport: First Spiritualist Church, Y. W C. A. Bldg., 514 West Stephenson St; Services: Sun. 7:30 P. M; Pres: Frank Sloggett 1107 South Adams Ave; Phone: State 763

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Joliet: First Society of Spiritualists, Jasper and Glenwood Place; services: Sun. 2:30 P. M.; Minister: Rev. Florence Fisk; Phone: 9346; Sec'y: Laura E. Davis.

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Leroy: J. I 7 E. J. Crumbaugh Spiritualist Church, 313 East Center St. Services Sunday 2 P.M.; Class: Thurs. 8 P.M.; Minister: Rev Richard Ireland.

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Peoria: The First Spiritualist Episcopal Church, G.A.R. Hall, 416 Hamilton Bldg. Services: Sun. 7:30 P.M. Pastor: Samuel Caughey; Phone: 2-7762; Sec'y: Helen Logan, 109 Home Road, Creve County, Illinois.

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Rockford, Illinois

United Science Mission, 217 South Rockton Ave., Services: Sun. & Wed. 7:30 P M; Minister: Rev Blanche McCarl; Phone 37912.

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Streater: First Spiritualist Church, 523 Frech St.; Services: Sunday 7:30 P. M.; 1st Sun.: 2:30 & 7:30 P. M.; Ministers Roy and Nora Gustin. P.O. Box 198.

INDIANA

Anderson: Spiritualist Temple of Truth, American Room, Anderson Hotel; Services: Sunday 7:30 P.M.; Ass't. Pastor: May H. Armstrong, 306 Decker Bldg., Phone: 2-2228.

• • •

Elkhart, Indiana

Clark Memorial Psychic Church, 316 Division St. Services: Sunday, 7:30 P. M; all message service, Thursday, 7:30 P. M. First and third Sunday of each month, services 2:30 and 7:30 P. M. President: Helen Foust; Sec'y: Reva Confer, 1101 Edward St., Niles, Michigan.

Christian Spiritual Temple, 209½ South Main St.; Services Sunday 8 P. M; Minister: Harry Sutton, R.F.D., No. 5, Elharkt.

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Fort Wayne, Indiana

Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (cor. Spring) Thurs 2 & 7:45 P. M; Sun. Lyceum, 9:30 A. M. 7:30 P. M; Minister: Rev. Bernice Brock 1604 Andrews St: Phone: A-4567

Church of Divine Spirit, (I.G.A.S.) 233 East Wayne St.; Services: Tues. and Sun., healing, 7:30 P.M., Worship, 7:45 P.M.; Minister: Rev. Goldie Werner, 3414 New Haven Ave., Phone: ANthony 8-0554.

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Gary, Indiana

First Spiritualist Church, 2430 West 11th St.; Services: Sunday, 8 P.M.; Minister: Rev. Velma H. Dickson; President: Ruth M. Jenne; Sec'y.: Reba Schallon.

Alpha Spiritualist Episcopal Church, Victory Room, Y.M.C.A., 225 West 5th Ave. Services: Sunday 7:45 P. M.; Minister: Rev. Freda B. Titus 2636 Miami St., East Gary; Phone 2-7121; President: Edith Ireland Sec'y: Nellie MacLean, Room #1004, Hotel Gary

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Indianapolis, Indiana

Progressive Spiritualist Church, 611 E. St. Clair St. Services: Sun. and Tues.; Healing, 7 P.M.; Services, 8 P.M.; Phone: ME 2-2637; Sec'y.: Rebecca E. Jeffries, 1802 E. Raymond St.; Pres.: Wm. Wells.

Psychic Science Spiritualist Church, 1415 Central Ave; Services: Thurs. 7:30 P. M; Sun. 7 P. M; Minister: Rev. Dr. B. F. Clark, President of the Indiana State Spiritualist Association; Phone: MElrose 4-6673; Sec'y: Ed Lingenfelter, 516 East 10th.

Spiritualist Center Church, 1901 Lexington St. Services: Sun. 7:45 P.M.; Wed. 2:30 and 7:30 P.M.; President: Hazel Davis; Sec'y.: Grace Driskell, 2235 North Butler Ave.; Phone: IRVington 9427.

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Michigan City: First Spiritualist Church 220 West 10th St; Services: Sunday & Monday 8 P. M.; Every 4th Sun. 3 & 8 P. M; Minister: Rev. Amelia Hulinger; Sec'y: Gertrude Rochar: Phone: 2-1618.

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Peru, Indiana

First Spiritualist Church, 62 South Miami Ave; services: Sunday 7:30 P. M; Minister: Rev. Mary Lytle; Sec'y: Goldie Welsch, 161½ North Broadway; Phone: 6359; President: Herbert Reush.

The Friendly Church, Inc., 11 North Grant St., Services: Sunday 7:30 P. M; Every 2nd Sunday services 2:30 & 7:30 P. M; Minister: Rev: Orlie Black; Phone: 6164.

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INDIANA—Continued

Muncie: Unity Spiritualist Church, Labor Temple, S. Walnut St; Services: Sun. 7:30 P. M; Minister: Rev. Virginia Leach Falls; Ph: Atlas 4-2494; Sec'y: Geraldine Bridges, 2801 Sunnyside, New Castle, Indiana.

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South Bend, Indiana

Church of Spiritual Truth, 510 South St. Joseph St; services: 1st, 2nd and 4th Sunday, 7:30 P. M; 3rd Sunday, 3 and 7:30 P. M; President: Ralph Bowman; Sec'y: Athelienn Minnes (I.S.A.)

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Terre Haute: Golden Hour Spiritualist Church, 503½ Wabash Ave.; Services: Sun. 7:30 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Nellie Hodgers; Phone: H5363; Treas.: Rev. Goldie Russell, 449 North 6th St.

LOUISIANA

New Orleans: Church of Divine Fellowship, 823 Spain St. Services: Sunday 8 P.M.; Ministers: Rev. Lillian McGivney and Ada DuBard Gunter; President: Rev. Ada DuBard Gunter, 407 Highway Drive; Phone: VErnon 5-1579.

MAINE

Waterville: Waterville Spiritualist Church, Elmwood Hotel; Services: Sun. 7:30 P.M.; Sec'y.: Thela Rogers (Maine State Spiritualist Association affiliation).

MARYLAND

Baltimore, Maryland

Temple of Wisdom Church (Spiritual Science, 500 East 39th St.; Sun. 11 A. M. & 8 P. M.; Wed & Thurs. 8 P. M.; Minister: Rev Elizabeth H. Dennis

Spiritual Sanctuary, 2106 Eutaw Place. Services: Sun. and Wed. 8 P.M.; Minister: Teresa A. Fecher; Sec'y.: Clara E. Shepherd, 3320 Bayonne Ave.; Pres.: Frances A. Converso.

MASSACHUSETTS

Amesbury: First Spiritualist Church, I.O.O.F. Hall, Water St. Services: Sun. 3:30 P.M.; President: L. H. Dickens; Phone: 933-W; Sec'y.: Zelma Dickens, 105 High St.

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Brockton: First Spiritualist Church, corner Green and Glenwood Sts. Services: Sunday 7 P.M.; and Thursday 7:30 P.M.; Pastor: Rev. Ann Robbins; Pres.: Gertrude Weir.

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Boston Massachusetts

St. Alden's Spiritualist Church, 329 Massachusetts Ave.; services: Sun. 2 and 8 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Dora Todd, 470 Green St., Cambridge; Phone: KIrkland 7-0513.

The Spiritual Chapel and Minister's Study, 25 Huntington Ave., Rooms 331-333; Services: Sunday 2 P.M. and Friday 7:30 P.M.; Minister: Rev. Aida Crocker Kay, 10 Moultrie St., Dorchester, Mass.; Secy.: Doris H. Brown.

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Fitchburg: First Spiritual Alliance Church, 22 Knowlton Terrace. Services: Sun. 3 and 7 P.M.; Sec'y. and Treas.: Mrs. Marion Rockwell, 47 Mt. Vernon St.; President: Emily Sanborn, 73 Cedar St.

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Greenfield: Universal Psychic Science Church, 47 Cheapside St; Services: Sunday 8 P. M; Rev. Frances H. Church.

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West Gloucester: Massasoit Spiritualist Camp, 19 Lincoln St.; services: Sun. 3 and 7 P.M.; Thurs. 7 P.M. (Year 'round) Minister: Rev. Vivian L. Harvey; Phone: Gloucester 5388-J; Secy.: Mildred Cook, 16 Walker St.

MICHIGAN

Adrian: Church of Divine Truth, Spiritualist, 114½ N. Main St. Services: Sun. 7:30 P.M. 3rd Sun. 2:30 and 7:30 P.M.; Minister: Rev. A. Dee Maynard, 328 E. Maumee; Sec'y: Ella M. Geehan, 826 Michigan Ave.

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Ann Arbor, Michigan

Fred V. Phillips Memorial Church, 2nd floor, Y.M.C.A. Building, 110 N. 4th Ave. Services: Fri. 7:30 P. M. Clara Phillips, president.

Divine Circle of Love, 516 Detroit St. Services: Sun. 7:45 P.M.; Minister: Rev. Dorothy B. Elliott; Phone: NOrmandy 23387; Sec'y.: Dorcas Rutledge, 523 Fourth Street.

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Battle Creek, Michigan

Church of Spiritual Truth, 28 West Fountain St., Services: Sunday 8 A. M.; Minister: Rev. James Tingley.

Spiritualist Church of Divinity, 11 Green St., Services: Sunday 7 P. M; Minister: Rev. Clifford Bristol (I.S.A.) Pres: Glenn R. Brenner; Sec'y: Florence E. Dillion, 171 North Ave.

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Coldwater: Church of Spiritual Truth, 50½ Chicago St. Services: Sun. 7:30 P.M. Minister: Rev. Warren M. Smith; Ph.: 735-3; Pres.: Duane Potter; Sec'y.: Marie Robbins, 31 Munson St.

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Davison: Spiritual Light Church, 8291 East Atherton Road. Services: Sunday 7:30 P. M. Minister: Rev. Ethel Bowen Knapp; Phone: 5-F-21.

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Detroit, Michigan

Center of Spiritual Hope, Barlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau; Ass't. Pastor: Rev. Jack F. Teeters.

All Souls Memorial Church, 2619 Cass Ave., Services: Sunday 7:45 P. M; Minister, Rev. Constance Newby; Phone: Un. 1-3346.

Spiritual Helpers Church, 9197 Gratiot Ave. Services: Wed. and Sunday 7:30 P.M.; Minister: Rev. Harriet Rae; Phone: WAlnut 3-6236.

First Spiritualist Temple, 14801 Fenkell Ave. Services: Sun. 7:30 P.M.; Minister: Rev. Ruth Pfistner; Phone: VE 5-0134; Sec'y.: Floyd Carlson, 6027 Seminole.

Allen Memorial Spiritualist Episcopal Church, 616 West Hancock St. (at Second) Federation of Woman's Club Bldg.; Services: Sun. 7:30 P.M.; Minister: Rev. Edith L. Green, 2212 West Grand Blvd.; Phone: TYler 4-1004.

Bible Christian Spiritual Church, 4464 Cass Ave; Services: Sunday 2 P. M; Minister: Rev. John Veysey; Phone: Tasmos 5-9134

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MICHIGAN — Continued

Ferndale: The Metropolitan Spiritualist Church of Greater Detroit, 400 E. Nine Mile Road. Services: Sun. 7:45 P.M.; Rally Day: 2nd Sun. 2:30 and 7:45 P.M. Pres.: Charles L. Youngs; Ph.: Lincoln 1-3146; Sec'y.: Norma R. Whiting, 31 W. Kalama, Royal Oak 4, Michigan; Ph.: Lincoln 3-4219.

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Flint, Michigan

Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P. M.; Minister: Rev. Noah Rice, 515 West 2nd Ave.

Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P. M.; Minister Rev Pearl Reinhart; Phone: 9-1022.

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Grand Rapids: First Church of Truth, 26 Shelby St., Services: Sun. 3:30 & 7:30 P. M; President: Frank Witforth, 1311 Calgary, N.E.; Sec'y: Elaine B. McMann, 301 Lemyra St., S.E., Cherry 37834.

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Jackson, Michigan

The Aquarian Church, Hotel Hayes Ballroom. Services: Sun. and Wed. 7:30 P.M.; Pastor: Rev. Harold C. Durbin, Lansing; Phone: IV 9-6167. Assistant pastor: Rev. John Chandler; Sec'y.: Fearn I. Detwyler, 549 Woodward Ave., Pho. ST 2-5545.

Goodfellow Spiritualist Church, 1014 Le-Roy Ave. Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. James Tingley.

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Kalamazoo: Christian Spiritualist Chapel, 827 N. Church St. Services: Sun. 3 and 7 P.M.; Minister: Rev. Beth Roche; Phone: FI-4-2961; Sec'y.: Rev. Mollie G. Cole.

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Muskegon—First National Spiritualist Church, 600 Jefferson Ave; Sunday, 3:30 and 7:30 P M; Dr. William R. Aldred.

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Owosso—First Spiritualist Church, 610 Clinton St.; Sun. 7:30 P. M.; Rev Ella Riley-Sutton.

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Pontiac, Michigan

1st Spiritualist Ch., 16 Chase St., Lyceum; 10:30 A. M.; Services: Sun. & Wed 7:30 P. M.; Minister: Rev. Mable Barnes.

Church of The Good Samaritan of Pontiac, 199 Auburn Ave., D.A.V. Hall; Services: Sunday, 7:00 P.M.; Silver Tea—2nd & 4th Tuesday; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

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Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 17359 Roseville Blvd. (at Maple) Services: Sunday—Lyceum 10:30 A. M.; Regular services, 7:30 P.M.; Message service 3rd Sunday at 3 P. M; Pastor: Rev. William A. Seaman, 15825 Marlowe, Detroit, 27; Phone VErmont 6-0340.

MINNESOTA

Duluth: First Spiritual Temple, 601 East 5th St., Services: Sunday 7:30 P. M. Minister: Rev. F. W. Hutchinson; Sec'y.: Violet Lindblom, 1712 West 3rd St., Duluth.

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Minneapolis, Minnesota

Spiritualist Episcopal Church, I.O.G.T. Hall, 2922 Cedar Ave.; Services: Sun. 3:30 and 7:30 P.M.; Thursday at 3248 Park Ave.; Healing 2 P.M.; Message service Thurs. 7:30 P.M.; Tuesday Children's Problem Clinic; Minister: Rev. Clara S. Johnson; Phone: REgent 7815.

Second Spiritualist Church, 2230 North Lyndale Ave. Services: Sun. 7:30 P.M.; President: John Koorn; Phone: HY-0781; Sec'y.: Eva J. Adamson, 2118 Ilion Ave., North.

Christian Ministry, 614-620 East 15th St; Services: Sunday 11 A. M., 3 & 7:45 P. M; Wednesday 8 P. M.; Pastor and President: Rev. H. M. Paulson.

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St. Paul, Minnesota

Order of The White Cross, 4th floor, Endicott Bldg., Robert St. entrance. Services: Sun. 2:30 P.M.; Speaker: William C. Youlan; President: Emma Haiden; Founder: Clara Gathany.

Spiritual Science Spiritual Church, 200 Frontier Bldg., 4th and Robert Sts.; Services: Sunday 2:30 P.M.; Sec'y.: Mrs. Ray Haberkorn; Phone: CA 6-4815.

MISSOURI

Kansas City: Truth Center of Christianity, "The Little White Chapel," 5704 Prospect; services: Sun. & Wed. 7:45 P. M; Minister: Dr. Meurice D. Russell.

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St. Joseph: Christ Memorial Spiritualist Church, 2102 Felix St; Services: Sun. & Wed. 8 P. M; Minister: Rev. Floyd Thornton; Sec'y: Bernice McGrew, 209 South 15th St.

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St. Louis, Missouri

Society of Spiritual Fellowship, 3816a North Grand Ave; Services: Wed. 2 P. M; Friday 8 P. M; Leader: Elsie Andreas, member of Burkett Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge; Sunday services 10:30 A. M.

Soul Science Spiritualist Church, Xavier Rm., 2d floor, Melbourne Hotel; Services: Sunday, 7:45 P.M. (N.S.A.); minister: Rev. Iona Brandt, 3683 Dover Place; Phone: Vernon 2-1116; Sec'y.: Jacuelyn Piestrup, 4917 Mandel.

Burkett Spiritualist Church, Inc., 2653 Natural Bridge Ave; Services: Sunday 10:30 A. M; Acting Pastor: Florence G. Ware, (Licentiate); Sec'y: Dorothy M Buss. 1856 Switzer Ave.

Memorial Spiritualist Science Church of St. Louis, Albrecht's Hall, 3549 Arsenal St.; Progressive Lyceum, Sun. 7 P.M.; Church service, 8 P.M.; Minister: William R. Fuller; Phone: FLanders 2-2436; President: Mrs. R. C. Kroll; Public Relations Chairman: Robert C. Kroll.

NEBRASKA

Lincoln: First Temple of Spiritual Truth. I.O.O.F. Hall, 1108 "L" St., Services: Sunday 7:30 P. M; Minister: Rev. Lionel P. Everman. 1145 "E" St., Lincoln, 8, Nebraska; Phone: 2-3486.

NEW HAMPSHIRE

Portsmouth — First Spiritualist Science Church, 114 Maplewood Ave.; Sunday: 3:30 and 7:30 P. M.; Wednesday 7:30 P. M.; Minister: Rev Frank Daley; Phone: 3103.

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Camden, New Jersey

Second Spiritualist Church (N.S.A.) Legion Room Walt Whitman Hotel, Broadway & Cooper St; Sun. 7:45 P. M. Minister: Rev. Catherine Broome, 246 South 34th St., Phone: Woodlawn 3-7446.

Fourth Spiritualist Church, 28 North 26th St. Services: Sunday—Lyceum 10 A. M. Lecture 11 A.M.; Wed. 8 P.M.; Minister: Rev. Elizabeth Giberson, 228 Linden Ave., Woodlyne, N. J. Phone: WO 3-1376.

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East Orange: Church of Spiritual Harmony, 7 Hollywood Plaza. Services: Wed. and Sun. 8 P.M.; Tues., Thurs. and Fri. 1 P.M.; Minister: Rev. Connie Clark, 144 Hollywood Ave.; Phone: OR 4-6514; Sec'y.: Verda Sprout, 69 North 9th St., Newark, N. J.; President: James Proctor.

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Elizabeth—Seventh Ch. of Psychic Science 415 Madison Ave.; Sun. P M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone 2-3515.

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Long Branch: Trinity Church of Psychic Science, 111 Washington St. Services: Sunday 8 P.M.; Pastor: Rev. Mary Reva Wood.

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New Milford — 1st Spiritualist Church of Milford (N.S.A.) 485 Elizabeth St. Services: Sunday, 2:30 P. M., Wednesday, 8 P. M. President, Luisa Christiansen, 485 Elizabeth St., Phone: Dumont 4-6795. Lucy Bertoni, secretary.

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Newark: Mother Temple of Psychic Science, 532 Springfield Ave., Tues. 1 & 7 P. M; Rev. Dorthea C. Dencer, Mediator, Phone: HU 2-1773; Psychic Science Temple Services: Wed. 7 P. M, Rev. Matthew Matulwich; healing service, Rev. Dorthea A. Morris, Mediator, Thursday 7 P. M; Rev. Morris; Thurs. & Fri. 1 P. M., Rebecca Barrett; Friday 7 P. M; Rev. Drthea Dencer, Psychometrist; Sunday 3 & 7 P. M., Guest Mediators; First Sat. of the month 7 P. M., Progressive Circles.

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Paterson: First Spiritual Church, 142 Carroll St. Services: Sun. and Wed. 7:30 P.M. Pastor: Rev. Emily Freesone-Hewitt.

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Rumson: First Spiritual Science Church, 15 Highland Ave., Services: Tuesday 8 P. M; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson—1-1148.

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Teaneck: Holy Trinity Church of Psychic Science, 75 Teaneck Road. Services: Mon. and Thurs. 2 P.M.; Sun., Tues. and Thurs. 7:30 P.M.; Minister: Rev. Helen Paul; Phone: TE 6-3622.

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Trenton, New Jersey

Spiritualist Friendly Church, 700 Liberty St., Services: Sun. 8 P.M.; Minister: Rev. Adah Ross Crew, 146 Lillian Ave.; Phone: EX 3-023; Sec'y.: Mildred M. Friedman, 516 Riverside Ave.

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Union City, New Jersey

Rev. Anna Doerner Simms Memorial Spiritualist Church Divine Psychic Mission; Services 2 & 8 P. M. Daily; Minister: Rev. Herbert C. Millare; Ph: Union 3-5828; Sec'y: Rev. Alma Gundlach.

Spiritual Ch. of Divine Healing. 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M., Fred Boeck; Tues. & Thurs. 2 P. M.; Thur., Fri. 8 P. M.; Rev Elsie E. Richter; Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2 & 8 P. M.; Social 2nd Fri. 2 P. M.; Rev Ann P. Rugar; 4th Friday, 8 P M.

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West Englewood: John's First Memorial Spiritual Church, 27 West Forest Ave., Sun. & Wed. 8 P. M; Classes: Tues. 2 P. M; Tues. & Thurs. 8 P. M; Minister: Rev M. Louise Gallo; Phone: Te 7-6335

NEW YORK STATE

Albany: First Spiritual Church, 264 Central Ave., Services: Sunday & Wed. 7:30 P. M; President: Lena B. Henning; Treas: Lillian Peth, 33 Van Buren.

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Binghamton, N. Y.

First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P. M.; Minister: Robert G. Howell; Phone: 3-0695; Sec'y: Irene Breno, 1500 North St., Endicott; Pres.: Reuben V. Howell.

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Brooklyn: St. John's Spiritualist Church, 8025 Third Ave.; (B.M.T. local to 77th St. Station). Services: Sun. and Fri. 7:45 P.M.; Wed. 1:45 P.M.; Minister: Rev. Lillian Johnson, 1630 71st St., Brooklyn 4; Phone: BE-2-7969.

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Buffalo, New York

John Carlson Spiritual Church, 1045 Elmwood Ave. (at Bird Ave.) Services: 1st and 3rd Sun.: Medium's Day—All message, 3:30 P.M.; Dinner, 5 P.M.; Circle, 6 P.M.; Healing, 7:45 P.M.; Worship, 8 P.M. Other Sundays 7:45 P.M.; Thurs. class, 7:45 P.M Minister: Rev. Edith Sandy Wendling; Phone: RIverside 1698; Church phone: Elmwood 5397; Sec'y.: Margaret Luther, 65 Woodhaven Road, Orchard Park, N.Y.

Church of Life, Universal Sanctuary of Divine Healing, 79 Richmond Ave. Services: Sunday, Healing 7 P.M., Devotional 8 P.M.; Minister: Rev. Thomas J. Kelly, 111 Garland Drive, Eggertsville 21, N. Y.; Phones: (church) Elmwood 1870; (home) Windson 2705.

Center of Psychic Science, 971 Jefferson Ave., Services: Sunday 7:45 P.M.; Minister: Rev. Betty Clayton Possehl (N.S.A.) Sec'y.: Doris Bailey, 25 Exchange St., Fort Erie, Ont., Canada; President: Joseph S. Bies.

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson; (Phone: WA 4651).

Nazarene Unity Science Church, Inc., 172 Goodell St., cor. Michigan; Services: Sunday 7:45 P.M. Fellowship Day, 2nd Sunday of each month, 3 P.M.—7:45 P.M. Services: Wed. and Fri. Message Circle 2 P.M. and 8 P.M. Dr. Rowland Henry, Dr. John G. Devine, Ministers, Telephone: MO-1683. (New York State chapter for the American Federation of Spiritual

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NEW YORK STATE—Continued

Cortland, N. Y

Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (I.G.A.S.) Services Sun. 7:30 P. M; Wed. 8 P. M; President: Marjorie Newman; Phone: SK 6-2357: Sec'y: Katharyn Hall, 15 Grace St.

First Spiritual & Divine Science Church 97 Owego St; Services: Sun. 10:30 A. M: also Wed. 8 P. M.; Minister: Rev. Kathryn Daine, 29 Clayton Ave; Phone: SK 6-7188; Associate Minister: Carroll Badman; Healer: Mable A. Smith, Phone SK 6-9186; Glen Jones, President, Phone SK 6-9319.

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East Rockaway: Golden Rule Spiritualist Church, Inc., 22 Barnstable Road; William J. Donnelly, President. Classes afternoons and evenings.

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Elmira: First Spiritualist Church, 729 W. Church St; Services: 1st Sunday, 7:30 P. M; 2nd, 3rd, 4th Thurs. 7:30 P. M; Minister: Rev. Jaroslav Tuma; Ph: 2-0718; Corning, N. Y.

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Jasper: Golden Era Wigwams, Spiritualist Camp (G.A.S.) Services: Sunday 2 P. M; 4th Sun. 2 & 7:30 P. M; President: Rev. Jaroslav Tuma; Camp Phone: 3-4597; Sec'y: Mildred Fay, Addison, N. Y.

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Lockport: Lock City Spiritualist Temple, 11 Cottage St. Services: Sun. 7:45 P.M.; Medium's Day 3rd Sun. 3:30 and 7:45 P.M.; Minister: Rev. Violet Southland, 349 North Adam St.; Phone: 4-3990; Sec'y.: Violet M. Jillson, 125 Claremont Road, Kenmore 23, N. Y.; President: Robert M. Christie.

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Long Island

Jamaica, L. I., N. Y.

Ch. of Eternal Light, 9050 170th St., (cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0789.

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South Ozone Park: Helen Memorial Spiritualist Church, 143-16 Sutter Ave; Sun. 8 P. M; Tuesday 2 & 8 P M; Minister: Rev. Grace E. Wagner.

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West Hempstead: Spiritual Church of Magdalena, 559 Henry St., (2 blocks south of Hempstead Turnpike at Nassau Blvd.) Services: Sun. & Wed. 8 P. M; Wed. & Thurs. 2 P. M; Thurs. 10:30 A. M; Minister: Rev. Marion Miller; Phone IVanhoe 1-3404.

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New York City

Temple of Light, (I.S.A.) Suite 708, 152 W. 42nd St. Address and Healing, Sun., 11 A.M.; Holy Communion, 1st Sun. each month; Tues., Thurs. and Sun., 7 P.M.; Tues., 2 P.M.; Study Group, Mon. 7:45 P.M., Rev. Marion Owens, Minister; Fri. 2 and 7 P.M.; Rev. Allan Lynd; Sec'y: Elsa Siemsen, 43-30—46th St., Sunnyside, L.I.; Phone: EXeter 2-1037.

Church of Faith and Healing, Studio No. 1010, Carnegie Hall, 7th Ave. & 56th St; services: Tues. 8 P. M; Minister: Rev. Josephine Corinaldi; Phone: RA 1-0174.

Church of The Ascension (I.S.A.) Suite 708-710, 152 West 42nd St; Minister: Rev. Winifred Dawe; Services: Wed. 7 P. M; Associate Minister: Rev. Flora L. Chagnon, Services: Mon., Wed., & Thurs. 2 P. M; Phone: WEbster 9-5861.

National Congress of Healers and Spiritual Consultants, Inc. (American Metaphysical Foundation Building) — Church, 211 West 57th St. (Downstairs). Devotional service, Fri., 8 P.M.—Lecture, Healing Therapy and Spiritual Counsel. Ministers: Rev. George Henry Clark, Founder and President; Rev. William H. DuBois, Vice President; Rev. Elsa Strassburger, Co-Founder, Sec'y and Treas., 983 Ogden Ave., N.Y.C. 52, N.Y.; Phone: JE 6-2457.

United Spiritualist Church, 300 West 56th St.; Sunday 11 A M.; Message Services: Sun., Tues., Wed., Fri. and Sat. 7:30 to 9 P.M.; Sat. 1 to 3 P.M.; Sec'y.: Martha Felstein; Phone: CIrcle 5-4566.

Seventh Spiritualist Church, Hotel McAlpin, Room 364. 34th and Broadway, N.Y.C.; Services: Tuesday 7:30 P.M. Minister. Rev. Lillian Bleser.

Helen Brand Memorial Spiritualist Church, Studio No. 36, 1425 Broadway (Cor. 40th St.) Services: Sun. 2:30 P. M. Minister and Founder: Rev. Hazel Brand Herrejon.

Cathedral of God, Inc., 53 W. 82 St. (up stoop, front) Message services: Tues., Thurs., Fri.: 7:30 P. M.; Wed. & Sat. 2:30 P. M.; Rev. V. Barbara Lesnowich; Phone: AP 7-0338 (evenings) re classes.

Cathedral of Faith, 41 West 73rd St., Services: Sunday, 6:15 P.M. (Worship), 7:30 P.M. (Messages); Wed. and Sat. 1 P.M.; Wed. and Fri., 6:30 P.M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994. (Coffee Shop on the premises).

First Spiritual Science Church of Brooklyn, Studio No. 1002, Carnegie Hall, 7th Ave. & 56th St; Services: Tuesday & Friday 5:30 to 7:30 P. M; Minister: Rev. Frances H. Parker; Phone: JUdson 6-8541.

Cathedral of God, Inc., 53 W. 82nd St. (up stoop, front). Message service: Tues., Thurs., and Fri., 7:30 P. M.; Wed. and Sat., 2:30 P.M. Minister: Rev. V. Barbara Lesnowich; Phone: AP 7-0338 (evenings).

(Continued on Page 12)

CHICAGO

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Pastor

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SPIRITUALIST CHURCHES

(Continued from Page 11)

NEW YORK CITY — Continued

Aquarian Brotherhood of Christ, Inc., 17 East 84th St., near Madison Ave. Minister: Rev. Carolyn C. Duke; Co-pastors: Rev. G. Henry Landwehr Rev. Sylvia Greco; Services: Sun. 6:00 P. M., Mon. 6:30 P. M., Wed. 2:00 & 6:30 P. M.

The New York Psychology Forum, Steinway Hall, 113 West 57th St.; Tuesday, 8:15 P.M.; Director: Ann Koernig, 64 West 9th St., N.Y.C. 11, N.Y.

Temple of the New Dawn, Inc., 211 West 57th St. Services: Sun. 8 P.M. ; Universal and Candle Services, Timely Talk, Unfoldment and Cosmic Message, Meditaition, Music. Nesta Kerin Crane, Doris Herzog, John B. Besante, Ann Kozak.

Spiritual and Ethical Society, Steinway Hall, Studio #605, 113 West 57th St. Services: Sunday 3 P.M.; Leader: June Schneider, 608 West 140th St., N.Y.C. 31; Phone: WAdsworth 6-6961.

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services Tues. and Fri. 6-9 P. M.; Thurs. and Sat 1-3 P M.; Sunday 7:15 P. M.; Minister Rev. Angela Call Wanderer; Phone TRatalgar 3-8525.

Stead Memorial Center, Apartment 5-B, 211 West 106th St; Class: Wed. & Fri. 8 P. M; Minister: Rev. Bertha Marx Luescher; Phone: RIverside 9-0319.

Center of Divine Guidance, Suite 229, Great Northern Hotel, 118 West 57th St., Services: Sun. 7 P. M., Thurs. 10 A. M. & Fri. 2 P. M. Open Class: Tues. 2 P. M. & Fri. 8 P. M. Private Class: Wed. 8 P. MW. Minister: Rev. Martha Seidler; Phone CIrcle 5-4915.

Beacon Light Spiritualist Church, Apt A-1 204 West 94th St.; Healing and Message Services: Tues. & Thurs. 2 & 7:30 P. M.; Sunday 7:30 P. M.; Minister: Rev Hermine Leger; Phone ACademy 2-0923

Christ's Spiritualist Church, Suite 708, 152 W. 42nd St. Services: Address and Message, Sat. 7 P. M. Minister: Rev. Joseph Bunkovsky; home address: 1209 First Ave.

The Francescan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX, 60, N. Y.); Services: Mon., Wed. & Sun. 7:30 P. M.; Minister: Rev. Angela J. Sessa. Phone: Tremont 8-9134; President: Leopold Sessa.

Fourth Spiritual Science Church, Inc., Suite No. 703, Steinway Hall, 113 West 57th St; Services: Sun. 3 P. M; Sat., Sun. Thurs. 8 P. M; Healing & Message circle, Tues. 8 P. M. & Wed. 2 P. M: Classes, Wed. 8 P. M; Dr. San Ram Mandal of India; Phone: IN 3-5827.

Chapel of The Eternal Star, 237 West 72nd St., Services: Wed., Fri., Sat. & Sun. at 7:30 P. M; Tues. 1 P. M; Minister: Rev. Rose Ann Erickson; Phone: TRafalgar 7-3113.

Spiritual Science Mother Church, Inc. Studio No. 1010, 7th Ave. & 56th St. Sunday: Sermon and Messages, 7:30 P. M.; Minister: Rev. Glenn Argee; Phone COlumbus 5-2952.

Church of Guiding Light (Spiritualist) Sherman Square Hotel, B'way and 70th St. Services: Sun., Tues., Fri. and Sat. 7 P.M.; Sun. 3 P.M.; Wed., Thurs., Fri. and Sat. 1 P.M.; Minister: Rev. Helen A. Thury; Phone: TRafalgar 7-9047 (8 A.M. to 1 P.M. or 9 to 10 P.M.

Little Cedar Spiritualist Church, Room No. 401, 100 West 72nd St.; Services Sunday, Tuesday & Friday 7 P. M.; Wednesday 1:30 P. M.; Minister; Rev. Beulah Brown; Phone: TRafalgar 3-7880.

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Niagara Falls: White Rose Center of Free Psychic Truth, 639 Main St. Services: Sunday 7:30 P. M.; Social Tuesday 8 P.M.; Minister: Rev. Rosebud Vogel Williamson, 676 Chilson Ave.; Phone: 4-3170; Sec'y.: Trula W. Jones, 116 73rd St. Phone: 3-2818.

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Rochester, New York

Plymouth Spiritualist Church, 889 South Plymouth Ave. Services: Sun. 3:30 & 7:30 P.M; President: Louis Krech; Sec'y: Velma Schauman, 261 Sanford St., Rochester 20.

Church of Divine Inspiration, 27 Appleton St., Services: Wed. and Sun. 7:30 P.M.; Medium's Day every 4th Sun. 3:30 and 7:30 P.M.; Minister: Rev. Ethel T. Andrews; Phone: BA 3328-W-2.

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Schenectady, N. Y.

Progressive Spiritualist Church, 6 Mynderse St., Services: Sunday 4:30 & 7:30 P. M; Minister: Rev. Alice M. Hughes; Church Phone: FR 48607; Sec'y: Lillian Weir, 7 Center St., Scotia, N. Y; Phone EX 31419.

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Syracuse, New York

Wayside Spiritualist Church, American Pension Club, 220 East Washington St. Sunday 7:45 P. M; President: Luania Caley; Sec'y: Albert J. Potter.

Spiritual Science Church, Onondaga Hotel. Services: Sun. 7:45 P.M.; Associate pastor: Iva Moore-Thompson; Phone 4-8385; Sec'y.: Mary McNamara, 107 Bradley Road, Liverpool; Phone: 2-2700.

First Spiritualist Church, 535 Oakwood Avenue. Services Sunday and Wed. 8 P.M. Dinner every Wed. 6:30 P.M. Minister and president, William O. Davies, Ph. 75-3973, Sec'y.: M. Frances Morse.

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Tonawanda—Elmlawn Spiritualist Church, 39 South Niagara St.; Sun. & Wed. 7:45 P. M.; Eleanor Gardel, Pastor.

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Utica: Christian Spiritualist Church, 506 Seneca St. Services: Sun. 3 and 7:30 P.M.; Minister: Rev. Mabel R. Hammel; Phone (Utica) 4-7061; (Rochester) Genesee 8243; Sec'y.: Helen Lines, 608 Wiley St.

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Your Church Should Be Listed in These Columns.

OHIO

Akron, Ohio

St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 7:30 P. M.; Messages: Wednesday 8 P. M.; Sunflower Club, 1st Wednesday; Minister: Rev. Revina Roshon; Phone: St. 4-9234; Sec'y.: John D. Cole; President: Ada C. Richards, 345 Para Ave.

Friendly Spiritualist Church, 31 S. Howard St.; Sun., 7:45 P.M.; Thurs., 2 and 8 P.M.; Healing: Mon., Tues., and Wed. 1 to 5 P.M.; Pastor: Rev. Hulda Stewart.

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Ashley: White Lily Chapel, 20 South Main St., Services: Sun. & Wed. 8 P. M; Minister: Margaret Fling; Church Phone: 3372; Minister's Phone: 2065; affiliated with Ohio State Spiritualist Association.

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Ashtabula, Ohio

(Saybrook) Shrine of the Healing Master, Route No. 84, one mile south of Route No. 20, between Route No. 45 and Depot Road. Services: Wed. and Sun. 8 P.M.; Minister: Rev. Helena Bower, R.F.D. No. 3, Ashtabula, Ohio.

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Canton: First Spiritualist Episcopal Church, Tuscarawas St., West. Services: Sun. 7:45 P.M. Minister: Estyl Fuller, 1206 Rockwood Ave., S.W.

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Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Services: Thurs. 7:45 P.M.; Sun. 9:45 A.M.—Esoteric Bible Class; 10:45 A.M.—Worship; 7:45 P.M.—Lecture, messages; President: Emil J. Schmidt; Ass't. pastor & Vice Pres. Rev. Edwin C. Wrede; Sec'y. & Chairman: Rev. Eleanor Schmidt; Phone: Woodburn 1-0506.

Hall of Learning Spiritualist Church, 4273 Colerain Ave. Services: Wed. 8 P.M.; Sun. 2:30 and 7-8 P.M. Minister: Rev. Augusta Touchard.

Tower of Light Spiritual Science Church, 3429 McHenry Road; services: 1st and 3rd Sunday, 7:30 P.M.; Class: Mon., Wed. and Thurs., 7:30 P.M.; Minister: Rev. Paul N. Straky; Phone: Montana 1-2057.

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Cleveland, Ohio

Sunflower Spiritualist Church, 19204 Pawnee Ave. Services Sun and Wed, 8 P.M.; Minister: Rev. William H. Kost; Phone: KE 1-2539.

The White Temple of Spiritualist Faith, 1885 Fulton Road; Services: Sun. 3 & 7:45 P. M.; and Friday, 8 P. M. Rev. I. L. Peterson and Rev. Shirley May Grampa, co-pastors. Phone WO 1-6180.

Truth Tabernacle Church, 5105 Euclid Ave. Services: Sun. 7:45 P.M.; Tues. 7:30 P.M.; Minister: Rev. Mary Pollock, 1988 East 81st St.

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Columbus, Ohio

The First Linden Spiritualist Church, 1751 Aberdeen Ave., Services: Sun. & Thurs. 7:30 P. M.; Minister: Maudella Rowe, 37 East Frambes Ave; Phone: WA 2752; Church: JE 1631; Sec'y: Evelyn Gosnell.

Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Services: Sun. and Thurs. 7:30 P.M.; Minister: Rev. Ralph A. Whitney; Phone CL 2-1843; Sec'y.: Mabel Lowes, 527 Vermont Place; Phone: Ax 9-3438.

First Spiritualist Temple, 6th & State St; services: Sun. & Wed. 8 P. M; Minister: Dr. W. A. Voice.

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Dayton, Ohio

Spiritualist Church of God, 37 E. 5th St., Apt. 5. Services: Sun. 8 P.M. Minister: Rev. Ethel Williams.

Central Spiritualist Church, Haynes & Hulbert Sts. Services: Sun. 7:45 P.M.; Minister: Rev. Laura E. J. Holloway; Phone: KE 2453; Sec'y.: Rev. Minnie Rowe, 1604 Richard St.

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East Liverpool, Ohio

First Spiritualist Church, 707 Dresden Ave., Cervices Sunday 8 P. M; President: Sara H. Bowersock; Sec'y: Mary M. Martin. P. O Box 501, East Liverpool.

Psychic Center of Truth Church, 106 E. 6th St., Carpenter's Hall, Grand Opera House Bldg., 3rd floor. Services: Sun. 8 P.M.; Pres.: Nellie Hughes, 209 Jewett St., Steubenville, Ohio; Sec'y.: Mary M. Young, 820 3rd St., Rochester, Penna.

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Massillon: First Spiritualist Church, 224 North Ave., N.E. Services: Sun. 7:45 P.M.; Phone: TE 2-1256; Sec'y.: Mary J. Church, 5704 W. Blvd., Lake Cable, Canton 8.

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Toledo, Ohio

Christian Spiritualist Church, 1222 Erie St., Cecil Engle.

Church of Faith, 801 Jefferson Ave. Services: Thurs and Sun. 7:45 P.M.; Minister: Rev. Ezra Mower.

Good Will Spiritualist Church, 1515 Ottawa Drive. Services: Sunday School, 10 A.M.; Sun. and Thurs. services: 7:30 P.M. Minister: Rev. Dallas E. Crider.

First Spiritualist Episcopal Church, 636 Western Ave (at Field) Services: Sunday 7:45 P. M; Tuesday 8 P. M; Minister: Rev. Fred L. Felix; President Carl Griffin; Sec'y: Sylvia Haynes; Church Phone: CHerry 9-5389.

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Youngstown, Ohio

Ingersoll Memorial Church, 339 W. Federal St., Room 9. Services: Sun. 7:45 P.M.; Thurs. 2:30 and 7:45 P.M. Pastor: Rev. Rose Hoyle, 137 N. Fruit St.; Phone: RI 7-7006.

The First Spiritualist Temple, 323 W LaClede Ave.; Services: Sun. and Wed. 8 P.M.; President: Emma Felger, 174 W Glenaven; Phone: St.-29622.

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OKLAHOMA

Tulsa, Oklahoma

Second Spiritualist Church, 919 South Cheyenne St.; Services: Sun. 7:45 P. M. (Healing 8 P. M.); Rev. Adella Reynolds, Minister.

OREGON

Gold Hill: Universal Church of The Master; Services: Sunday 8 P. M.; Minister: M. M. Kruse, D.D., Route No. 1, Box 161.

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Portland, Oregon

Spirit Guided Friends, Inc., "Christian Spiritualists" Temple, 5729 S.E. Boise. Services: Sun. and Wed. 8 P.M.; Healing at all services; Minister: Rev. Jean Krause; Phone: PRospect 1-8986; Sec'y: Dulcie Jackson.

First Spiritualist Church, N.S.A.C., 1510 S.E. 9th Ave., Beaver Bldg; Services: Sunday—Healing 7 P. M. Regular service Sunday 7:30 P. M; Minister: Rev. Alma Gudhart, 5123 N.E. 21st St; Phone: AT 1-4541; Sec'y: W. B. Kurtz, 8950 S.E. Lincoln.

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Salem: First Spiritualist Church, 1320 Madison St.; Circle and Healing Sunday 6:45 P.M.; Regular service, Sun. 7:30 P.M.; President: John B. Craig; Sec'y.: Charity B. Craig, R.F.D. #3, Box 921, Salem, Oregon.

PENNSYLVANIA

Allentown: First Spiritualist Church, Oak and Poplar St.; services: Sat. 7:30 P.M.; Sun. 2:30 and 7 P.M.; Minister: Theodore F. Getter, 1544 Oakland St., Bethlehem, Penn.; Phone UN 64321.

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New Castle, Penna.

Spiritualist Church of Truth, McGoun Hall, 215½ East Wash., St.; Wed. & Sun. 8 P M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

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Pittsburgh, Pennsylvania

First Spiritualist Church, 256 Boquet St. Services: Sun. 8 P.M.; Thurs. 2 and 8 P.M.; Sec'y.: Marian G. Clark, 927 Milton St.; Phone: MU 2-8847; President: Hubert P. Hager.

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Philadelphia, Pennsylvania

Dorothea Psychic Center, 5307 Walnut St; Services: Tuesday and Thursday evening 7:30, Wednesday 1:30 P. M; Pastor: Rev. Ruth B. Gallagher; Phone: GR 2-8831; Sec'y: Margaret Beecher; President: Charles W. Gallagher

Third Spiritualist Church, 3044 Germantown Ave. Services: Sun. 3 and 8 P. M; Wed. 8 P. M: Phone: Ba 3-5504; Sec'y: Bert Hamm; Pres. Elmer S. Hallowell, 3452 Water St. Phone: RE 9-3941.

Universal Spiritualist Brotherhood Church, Rising Sun and Park Ave. Services: Sun. 3:30 and 7:45 P.M., lecture and messages; Healing, Sun. 7:30 P.M.; Wed. 8 P.M., healing and messages; Minister: Rev. Anna K. Rose.

The Fourth Spiritualist Church, 2712 W. Lehigh Ave. Services: Sunday, 2:30 and 8 P.M.; Wed. and Friday, 8 P.M. Pastor: Rev. Harry R. Brunning; Phone: Baldwin 3-9945.

First Association of Spiritualists, Broad & Master St; Services: Sun. 3:30 & 8 P. M.; Minister: Rev. C. Harrison Engel; Phone: ST 4-057; Sec'y: Mary Mooney, 524 Akron St., Philadelphia 24; Pres: Charles MacElwee.

Second Spiritualist Church, 1418 Walnut St., 9th Floor (Behind Bellevue-Stratford Hotel). Entrance in the Court; Services: Sun., 7:30 P.M.—healing: Sun. 8 P.M.—lecture and messages; Minister, Rev. Alida Neige, Phone: LO 7-6580; Ass't. Pastor: Rev. Augusta Taylor.

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Reading: First Spiritualist Church, 1047 Penn St. Services: Sun. 7:30 P.M.; Wed. 7:45 P.M.; Minister: Rev. Clara Senior; President: Hazel H. Peterson; Sec'y.: William W. Rishel.

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Titusville — Alliance Church of Infinite Science, 105 North Washington St.; Rev. Marie E. Roggenkamp, President; Sec'y.: Rev. Leon E. Shaw.

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Wilkes Barre: Second Spiritualist Church, 7 West Market St; Services: Wed. & Sun. 8 P. M; Minister: Augusta A. E. Ridler, 114 Academy St; Phone: VAlley 2-0433; Sec'y: Helen S. Thomas, 202 South Main St.

RHODE ISLAND

Providence: The W. T. Stead Spiritualist Church, Inc., 32 Haskins St. Services: Sun. 2:30 and 7 P.M.; Wed. 7:30 P.M.; Sec'y.: Edith T. Crosby, 42 Norwich Ave.; Phone: HOpkins 1-0251; President: Rev. Harold Alderson.

TEXAS

Dallas—First Spiritualist Church (N.S.A.) 4921 Reiger Ave.; Sunday, Junior League 6:45 P. M.; Devotional Service 7:30 P.M.; Message service: Wed., 8 P. M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston.

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Beaumont, Texas

Progressive Spiritual Christian Center, 4240 Harding Dr. Services: Sun. 7:30 P.M.; Minister: Rev. Ida Stansbury, Ph.: TE 8-4485; Sec'y.: Georgia Ragan.

Golden Rule Spiritual Christian Church, Willow Inn Hotel, 715 Willow St; Services: Tuesday and Friday 8 P. M; Minister: Rev Pearl M. Davis, 812 North St., Phone: 20369.

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Taylor: American Spiritualist Church, W. 4th and Ferguson Sts. Services: Sun. 9:30 A.M., Lyceum; 7:30 P.M., Devotional; Wed. 7:30 P.M., Messages; Pastor: Rev. H. Hegdahl, 1115 W. 4th St.; Ph.: ELwood 2-4695; Conductor: Mrs. Roznovak.

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TEXAS—Continued

Houston, Texas

First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer, Harry H. Adams.

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San Antonio

Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Clara Ann Williams; Phone: CApitol 7-8048.

Universal Church of Science, 1537 N. Alamo; Services: Sun. and Tues., 8 P. M; Tuesday Circle: 1-4 P. M.; Rev. M. Hersey, Pastor; Phone: CA 4-5983.

VIRGINIA

Norfolk, Virginia

The Light of Truth Spiritualist Church of Divine Healing, 20th and Omohundro St.,; Sun. 10 A.M., Sunday School and Bible Study, 7:30 P.M., Healing, Lecture, Communications; Wed., 8 P.M., Healing, Lecture and Communications: Minister: Rev. Fred A. Jordan, Pres. I.G.A.S.

Memorial Spiritualist Church, 307 W. 37th St. Services: Sun. and Wed. 8 P. M; Ministers: Revs. Melvin & Dorothy Turvey Smith. Sec'y: Florence Siebert, 634 W. 57th St. Phone: MA 25070.

WASHINGTON

Bellingham: First Spiritualist Church, Girard and "D" Sts.; services: Sun. 7:30 P.M.; Minister: Fern Balius; Phone: 3922-J; Sec'y: Reva Kuhns, 1310 Humboldt St.

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Bremerton: Goodwill Spiritualist Church, (N.S.A.C.), 837 Fourth St.; Services: Sunday, 7:30 P.M.; President: Leonia Watson; Phone: 7-3243.

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Seattle, Washington

Universal Spiritualist Library, 3009 Arcade Bldg.; Mediums daily beginning at 10:30 A. M., everybody welcome; President: Ada Johnson. Phone: HE 0449; Sec'y: Walda Solibakke; Phone: ME 9095; Librarian: Esta Richards.

Mary A. Tower Memorial Spiritualist Ch., 916 E. James St.; Sun. 8 P. M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: Ea 6021.

The Aquarian Foundation, Inc., 315-15th St., North (at St. Thomas); Services: Sunday 11 A. M. and 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Keith Milton Rhinehart; Phone: FRanklin 6046.

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Tacoma, Washington

National Spiritualist Church, 606 Fawcett Ave. Services: Sun. 11 A.M. Pres. and Sec'y.: Phoebe Jones; PH.: Broadway 8901.

Christ's Brotherhood Little Chapel, Highway No. 90 between Tacoma and Seattle (west side of road). Services: Sun. 2:30 P.M.; Class: Mon. 8 P.M.; Seance: Fri. 8 P.M.; Minister: Rev. Bessie E. Casterline; Sec'y.: Grace A. Clarke, Route No. 2, Box 753, Tacoma.

WEST VIRGINIA

Charleston: Spiritualist Episcopal Church, 1202 Elmwood Ave. Services: Sun. 7:30 P.M. Minister: Rev. Beulah Brison-Jarrett; Ph.: DI 2-7549; Pres.: P. A. Schottler; Sec'y.: Lena M. Eggleston.

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Huntington: Clara Pritchard Memorial Spiritualist Church (N.S.A.) 510 Fourth St. Services: Sun. and Wed. 7:30 P.M. Minister: Rev. Maria Doyle, 811 Jefferson Ave.; Ph.: 9884.

WISCONSIN

Beaver Dam: Christ Unity Science Church, 921 South Spring St; Services: Sunday Children's Class (lyceum) 9:30 A. M; Church Services: 10 A. M.; Thursday Service: 7:30 P. M; Spiritual Healing—Daily; Pastor: Rev. Hattie Hoppa.

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Kenosha: Christ's Healing Shrine, 6333 Sheridan Road; Class: Mon. & Tues. 7:15 P.M.; Services: Sun. 3 & 7:30 P.M.; Wed. 2 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Marnie Koski; Assistant: Erich Gross and Rev. Jerome Konicek; Ph.: Olympic 7-6863.

Rev. Marion Miller
Spiritual Church of Magdalena

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Wednesday—2 P. M.
Thurs.—10 A.M. & 2 P.M.
Phone: Ivanhoe 1-3404
Rev. Miller. (P-460)

Milwaukee, Wisconsin

True Spiritualist Church, Inc., 4229 West Garfield Ave; Services: Sunday 7:30 P. M; Wed. 8 P. M; Consultation and Healing: Wed. 9 A .M. to 3 P. M; Minister: Rev Loraine Nesbitt; Phone: HI 2-1879.

Christian Spiritual Temple, 2544 North 27th St; Services: Sunday 9:30 to 10:30 A. M; also 8 P. M; Minister: Rev. Marie J. Hillman; Phone: DIvision 4-2557.

Pilgrim Psychic Science Church, 1239 South 15th St.; Devotional service and Lyceum, Sun. 10:30 A.M.; President: A. H. Kuhlmey; Sec'y: Frieda Bauman, 3602 "A" North 40th St.; Treas.: Sophia Rossa.

Christian Unity Spiritual Science Church, 2603 W. Atkenson Ave. Services: Sun. 10 A.M.; Wed. 7:45 P. M.; Healing and Spiritual private consultation daily; Dr. Walter F. Krahn and Dr. Ella E. Krahn, Pastors; Phone HI. 5-0334.

First Psychic Science Church, 2671 North 9th St., Services: Sunday, Lyceum 10:15 A. M; Regular church 10:30 A. M; Midweek, Wed. 8 P. M; Joseph Sax, Pauline Bennett; Recording sec'y· Polly Urban

Temple of Spiritual Vision, Woodmen Club House, 734 North 26th St.; Sun. 8 P. M.; Rev. Anita Kuchler, Pastor; Phone: Division 4-0043; 1416 North 14th St

Wayside Church (Psychic Science) 4501 West Capitol Drive; Services: Sunday 10:30 A. M. (Beginning April 1st). Minister: F. Lorenz Lamping, 3163 North 45th St. Phone: Hilltop 5-0774.

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West Allis, Wisconsin

First Psychic Science Church of West Allis, 7338 W. Greenfield Ave; Pres: Mary Vargo, Whitewater, Wisc; Phone: 183-M; Sec'y: Irene White, 2034 S. 84th St.; Phone: GR 6-3659.

First Spiritual Science Church, #142, 2219 South 55th St., Services: Sun. 3 P. M. Minister: Rev. Valeria P. Horvath.

CANADA

Brantford: Hope Memorial Spiritualist Church, Chatham St. (corner Queen), Healing Messages and Open Circle: Sun. 3 P.M.; Worship and Messages, Sun. 7 P.M.; Pres.: W. C. Richardson; Chairman Board: Gertrude Lievers.

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Calgary (Alberta) — First Spiritualist Church, 7th Ave. & Third St. East; Sun. 8 P. M.; Alice Rushton, 1224 Kensington Road.

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Hamilton: Jesus of Nazareth Spiritual Church, 150 Market St., Hamilton, Ontario; Services: Sun. School 11 A. M., Divine Healing 3 P. M., Worship 7 P. M; Weds: Divine Healing 8 P. M; Pres: Helen Gerencser; Sec'y: Mrs. V. Posovad, 146 Market St.

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Toronto, Canada

Britten Memorial Spiritualist Church, 104 Clinton St; Services: Sun. 3 P. M. healing and messages—7:15 P. M. Divine services; Wed. 8 P. M. Trance Seance; Thurs. 2:30 P. M. healing and messages; Sec'y: Mrs. G. Chappel; Resident Minister: Rev. Mae Potts.

Church of Spiritual Upliftment, Lakeview Hall, Keele and Annette Sts. Services: Sat. 7:30 P.M., Open Forum and spirit greetings; Sun. 2:30 and 7 P.M.; Minister: Rev. Elizabeth MacLennan; Phone: HU 8-8641; Pres.: Daniel MacLennan; Sec'y.: Isobel Downie, 38 McDonnell Ave.

Springdale Spiritualist Church, Oddfellow's Hall, Broadview and Queen Sts. Services: Sun. 3 P.M. and 7:15 P.M.; Tues. 8 P.M.; Sat. 7:30 P.M.; Sec'y.: Ernest Mann; Phone: LE 1-3879.

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Vancouver: The Church of the Radiant Flame, 1560 Nelson St., Apt. No. 1. Services: Sun. & Thurs. 8 P. M; Pastor: Rev. Dr. Ivy Blanche Webb; Phone: TAtlow 6804; Co-pastor: Rev. Norma Dinesen.

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Windsor, Ontario, Canada

The Church of The Golden Chain, 638 Chilver Road. Services: Sun. 7:30 P.M.; Minister: John Laidlaw, 1023 Sandwich St., E.; Sec'y.: Irene Bright, 349 Oak Ave.; Phone: 4-2228.

Christian Corinthian Church of Progress, 595 Victoria Road. Services: Sun. 7:30 P.M. Minister: Rev. Jennie Jacques; Ph.: WH 5-5054.

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Winnipeg, Canada

First Spiritualist Church, 371 Polson Ave., Services: Tues. 8 P. M; Thursday 8 P. M; Sunday, 11 A. M. & 7 P. M; Sec'y: H. S. Boone, 277 Templeton Ave., Winnepeg, 4.

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ARE YOU AWARE OF SPIRIT? Ask about them and you shall learn of them Write, with a little consideration for the cause to **Rev. Martha K. Seidler** at the Great Northern Hotel, Studio 229, 118 West 57th Street., New York City 19, N. Y. Telephone: CIrcle 5-4915. Pastor of Center of Divine Guidance; Services: Sun. 7 P. M., Thurs. 10 A. M. and 7 P. M., Fri. 2 P. M. Open class Tues. 2 P. M. and Fri. 8 P. M. Private class, Wed. 8 P. M. (P-448)

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2 Healing

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HEALTH AND PEACE. A Healing Circle and Class is held every Thursday, 7:30 P.M., at the Spiritualist Church, 132 East 5th St., San Bernardino, California. Martin Wagner, certified healer and missionary for The Spiritualist Episcopal Church is serving as teacher and medium. Let the prayers of this healing circle bring you health and peace—regardless of distance. Send your requests to the above address. Phone 86-3422. Love offering. Healing service every Sunday. Church Pastor: Rev. Lula Taber. (P-449)

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2 Healing—Continued

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PSYCHIC HEALERS ASSOCIATION OF AMERICA; Rev. Bernard Joe Smith, D.C., Pres.; Rev. Wilma Jackson, Sec'y.; Healers ask for information and certificate. Meetings first Sunday each month at 9415 Bessmore, Detroit 13, Michigan. (P-450)

SPIRITUAL READING and Numerology Forecast by mail; send date of birth and full married or maiden name; include self-addressed stamped envelope. Will answer 3 questions for $2.00; numerology chart readings $5.00; Write: Francetia, 43 Mong Ave., Kenmore 17, N. Y. (P-448)

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5 Mediums

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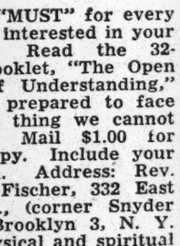
CHESTERFIELD, INDIANA: Rev. Penny Umbach, lecturer, teacher and direct-voice medium; available for engagements at Spiritualist churches; private consultations by appointment ONLY; write Rev Penny Umbach Chesterfield, Indiana. (P-447)

CHESTERFIELD, INDIANA: Nellie Stetfen, 321 Eastern Drive Chesterfield Spiritualist Camp, Chesterfield, Indiana. the year 'round; clairvoyance, trance and direct-voice medium. Private and group seances by appointment only. Phone: (Chesterfield, Indiana) 8-3533. Open for engagements at Spiritualist Churches. Regular classes at Chesterfield Camp every Tuesday 8 P.M. (P-458)

KENOSHA, WISCONSIN: Rev. Marnie Koski, minister: Christ's Healing Shrine, 6333 Sheridan Road; Problem Counselor — questions answered; absent Healing; Class: Mon. & Tues. evening; Write or Phone: (Kenosha, Wisconsin) OLympic 7-6863. (P-444)



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Mediums—Continued

NEW YORK CITY: Chapel of Eternal Star, 237 West 72nd St., N.Y.C. 23; Phone: TRafalgar 7-3113; services: Wed., Friday, Saturday and Sunday 7:30 P.M.; also Tuesday, 1 P.M.

Perhaps I can help you with your problem. Why not write me today? Love Offering. Direct all correspondence to: Rev. Rose Ann Erickson, minister of The Chapel of Eternal Star. 237 West 72nd St., New York City 23, N. Y. (P-446)

NEW YORK CITY: Dr. S. R. Mandar, Hindu Astrologer, Author and Seer Spiritual advice on all problems. Lectures and psychic messages: Sat., Sun., Tues., Wed. & Thurs. 8 P.M., Sunday 3 & 5 P.M.; Wed. 2 P.M. at Studio No. 703, Steinway Hall, 113 West 57th St., N.Y.C. Absent healing on love offering basis. Send $2, birth data and self-addressed envelope for any three questions or a 1957 forecast. For life readings of exceptional value. Phone IN 3-5827 or write Dr. Mandal, 42-72 Kissena Blvd., Flushing, N. Y. (P-447)

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6 Health

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(Continued from Page 13)

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"MAN BEING REVEALED": A study of the Science of Spirit and its application towards man's revealment by **James E.** Davis and Helen Newcastle; single copies $3.50; published by Exposition Press, 386 - 4th Ave., N.Y.C. 16, N.Y.; distributed by Psychic Observer, Inc., Chesterfield, Indiana. (P-468)

COMING EVENTS

Dec. 30, 1956-March 31, 1957: Annual season of The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida; for programs, write: President, Ray Babcock, Cassadaga, Florida.

March 31: 109th Celebration of Modern Spiritualism featuring a pilgrimage to the Chesterfield Art Gallery to view the personal possessions of "The Fox Sisters; special service in chapel at 2:15 P. M.—after conducted pilgrimage tour. Make your plans to visit Chesterfield Spiritualist Camp for this gala occasion.

April 21st: Special EASTER services at Chesterfield Spiritualist Camp; Chesterfield, Indiana; Sunrise service at 6:30 A. M. followed by breakfast in Western Hotel: afternoon services in Chapel at 2:15.

April 25, 26—1957: Annual convention of Spiritual Science Mother Church, Inc. For information write: Rev. Glenn Argoe, Carnegie Hall, 56th St.-7th Ave., Studio 1010, New York City, N. Y.

June 14, 15 & 16: Annual Conference of The Universal Spiritualist Association, Chesterfield, Indiana; for information, write: Pauline Swann, Sec'y.

June 21-Aug. 18: Annual summer season of the Chesterfield Spiritualist Camp Chesterfield, Indiana; for 1957 programs, write: Mable Riffle, Sec'y.

Aug. 19-31: Chesterfield Seminary sponsored by the Universal Spiritualist Association, Chesterfield, Indiana; For registration information write Pauline Swann, Chesterfield, Indiana.

Aug. 23, 24 25—1957: Third Annual Congress of The American Federation of Spiritual Mediums, Congress Hotel, Chicago, Illinois; For information, write: Maria S. Carlyae, 4935 South Greenwood Ave., Chicago 15, Illinois.

Aug. 26 - Sept. 28: First annual convention United Spiritualist Association, Chesterfield, Indiana; for information write Sec'y. Pauline Swain, 218 Eastern Drive, Chesterfield, Indiana.

Sept. 6 - Sept. 13, 1957: International Spiritualists Congress, Paris, France; for information regarding special tour, write Rev. Melvin O. Smith, 2453 Kensington Road, Columbus 21, Ohio.

Sept. 5-8, 1957: Thirteenth Annual convention of the Federation of Spiritual Churches and Associations, Inc., Albany Hotel, Denver, Colorado; Host Chairman: Rev. Sophie Busch-Tracy, 1859 Lincoln St., Denver 3, Colorado.

Oct. 14-19, 1957: The 65th annual convention of The National Spiritualist Association, Eastland Hotel, Portland, Maine.

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SEVEN KEYS TO COLOR HEALING ($2.75) by Roland Hunt; published by C. W. Daniel Company, Ltd., Ashingdon, Rochford, Essex, England; distributed by Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

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Noted Writer

(Continued from Page 8, Col. 5)

pitiating of the sinner, strange to narrate.

There must be a change in feeling and conditions on the part of man. So God offers himself in the form of Christ to the sinner and as a result, man recognizing the irresistible love of God is reconciled to God. The love of God is seen in the mission of His Son which calls out man's love.

As John says, "Herein is love, not that we loved God, but that He loved us and sent His Son to be a propiation (that is to propitiate the man): for He is "our propitiation." He propitiates the sinner by offering up Himself, His flesh and blood for the sinner even to eat and drink. The word used here for propitiating in the Greek Septuagint version does not have the idea of propitiating one who is angry against an offender, but of altering the character of that which occasions alienation (such of course being the sins of man).

Such phrases as "propitiating God or God being reconciled to man are foreign to the language of the New Testament. Man rather is reconciled to God, and there is the propitiation of the sinner. The love of God is the same throughout.

Such authorities as Dr. Westcott, and many others, agree to this. What a difference between this truly Christlike idea and that of the Calvinists and the clergy of Churchianity! The latter have their angry God to be appeased only by the slaughter of His own Son to take the place of the whole human race plunged eternally into damnation and hell.

All this because of the creation of two people who through ignorance or misguidance or insufficient equipment as human beings were allowed to anger their Creator and destroy all the rest of His creation.

One marvels that the human mind can think up such atrocities and then think up worse atrocities as a way out of these impossible problems created by incompetent minds working with utter unreality.

Our duty to whatever goes by the name of Christianity, or rather Churchianity, that holds to such doctrines and dogmas, is the same as that of Jesus to Judaism—to take the old forms and spiritualize their meanings and to infuse into them new life, to wipe away man's glosses and strange interpretations and to show the hidden spiritual meaning they have missed, either by false translation or by misinterpretation.

Christ's life was to elevate the people, mind, body, and spirit, to expose pretenders, to strip off the mask of hypocrisy, to take the foot of the despot from the neck of the struggling slave, and to make men free by virtue of the truth which He came from God to declare, "Ye shall know the truth, and the truth shall make you free indeed."

So let our salvation be a safe return to our Father; our atonement, a reconciliation or at-one-ment with Eternal Spirit.

CONFRATERNITY FOUNDER— The Rev. G. Maurice Elliott (above) is a famed and retired Church of England pastor, who devoted much time and effort in founding a Confraternity of Religion. This occurred a quarter-century ago and the organization sought to enlist the interest of all denominations in the finding of a common denominator in religion. To the Rev. Elliott the main idea was that physical consciousness (the Spirit) survives after the change commonly termed death.

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(Continued Next Column)

Plan Special Easter Events At Chesterfield

Announcement was made recently by Mrs. Mabel Riffle that the traditional, special sunrise services for Easter observance will be conducted at the Chesterfield Spiritualist Camp on Easter Sunday, which occurs, this year, on April 21.

This special and colorful service will start at 6:30 o'clock in the Easter morn, with all Camp Chesterfield's resident mediums participating in the services. Those to devote their talents to the occasion include the Rev. Mrs. Riffle, the Rev. Edith Stilwell, the Rev. Pansy Cox, the Rev. Lytle Sensabaugh, the Rev. Nellie Steffin, and the Rev. Juliette Ewing Pressing.

Easter Breakfast

Plans have also been completed for the serving of Easter breakfast, following the morning services, in the Rodeo Room of the Western Hotel.

Easter Day afternoon will be particularly extensive. This portion of an important day in the Spiritualistic year will start at 2:15 o'clock in the afternoon and will feature card writing by the Rev. Mrs. Riffle and blindfold billet reading by the Rev. Edith Stilwell. All others of the widely-known mediums at Camp Chesterfield will participate in the service.

Saturday Seances

An important prelude to the Easter services will be the special seances scheduled for the evening before Easter Day at Camp Chesterfield. On Saturday evening, April 20. As plans now stand there are scheduled special seances for Easter Night.

It has been requested that persons planning to attend these services present their requests for reservations as early as possible at the Western Hotel at Camp Chesterfield, Chesterfield, Indiana. Mrs. Nellie Williams is manager of the Western Hotel.

Thought Photo Process Readied

A new type of radionic camera and photographic process "whereby patterns appear on the developed films which correspond to the thoughts of the operator" is announced by the Society of Metaphysicians who operate from Hastings, Sussex, England.

"The images gained, they say, "vary from clear pictures of the object in the mind of the operator and to which the camera is tuned, to oblique views of things allied with that object (such as a close-up of blades of grass when a meadow was conceived)."

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Forecast On Findings Of Archbishop's Critical, Respected Commission

By HARRY EDWARDS

(See Photo, Page 2, Col. 3)

WE VENTURE to forecast the recommendations of the Archbishops' Commission on divine healing and to comment upon them. We have had no private access to their deliberations. If this forecast proves to be mainly correct, it will show how a spiritual healer could have saved the Commission three years' work.

When the report is published, it will testify to spiritual healing. It may even say that healing takes place through such as ourselves. But it will tell its members that this is to be avoided because we are "Spiritists," that there are evil spirits ,that we are the agents of Lucifer and that what we do is the Devil's work. This has been said so often that we wonder why it is that the Church knows so much about the Devil and how little about God. If it is the Devil's work to heal the sick and open the minds of the people to spiritual progression, then he cannot be so bad after all, or only be a fool.

To Push Liaison

The report will encourage liaison between clergy and doctors, but that cannot accomplish very much without the practical application of the principles of spiritual healing.

It will advise every vicar to institute a healing prayer circle. This, varying no more from the abstract recommendations already in being, cannot contribute, in any real sense, anything to the healing of the sick than it has done in the past.

The Commission will condemn public healing services and recommend healing to be conducted in secrecy behind closed vestry doors. It will forget that Jesus had no vestry and no church, but only the roof of the heavens and the light of the sun. They will desire to cloak any healing effort in mystery and ritual.

Possibilities

The Commission may suggest the appointment of healer-priests in each diocese, in which it will erroneously conclude that the act of "appointment" can turn a priest into a healer. No one can automatically become a healer of the sick simply by having a degree or an appointment awarded him.

The theological colleges will be invited to give special attention to the study of spiritual healing as part of the present agreed concept of the old theology. This must fail, too, for the very simple reason that the old theologies do not permit the acceptance of the truths upon which spiritual healing rests. It has been these archaic philosophies that stifled the gift of healing in the past.

On Education

It will suggest that applicants for spiritual healing should receive devotional education, either as a qualification for a sick one to receive healing, or to accompany it. It will expect patients, also as a qualification, to become members of the Church. This means that instead of the sick being healed they will be preached at. It is far better to heal first. The preaching will then be more readily appreciated.

The Commission will be satisfied that healings have taken place with nervous diseases, or sickness of the soul, but not with organic diseases. There is a great mass of factual evidence to prove the opposite.

The Commission will stress the need for the healing of the whole man, that is, body and soul. We agree that this is the true purpose of spiritual healing, but unless the recommendations follow the practical lines to obtain healing of either body or soul, then it will be nor more than a pious aspiration.

The Commission will voice its objection to publicity being given to spiritual healing, forgetting that Christianity has largely resulted from the publicity that the healings of Jesus received, and will overlook the great need today for evidence of spiritual power to be demonstrated to make the divine force of Spirit known to all mankind, so as to call the people back into the Church.

Hysteria?

The Commission will condemn our way of healing as a form of hysteria that does not cure permanently. The high percentage of permanent recorded will be conveniently overlooked. While healing is emotional it is not hysteria, and it will be for the good of the Church when we see some sign of life and emotion stir up the dull deadness of its average devotional service.

All these prophetic conclusions of the Commission were obvious from the beginning. The Church will now need another Commission if ever it is to restore spiritual healing into its rightful place, the house of God.

Finally, we venture once more to say that all the Church needs is to acknowledge that man is partly spirit now, possessing a spirit self; that attunement can be established between this phase of life and the spirit life; that in spirit life there is a mighty host ready and willing to further the divine purpose of which healing is a part, when it is ready to co-operate and accept.

Our Hope

It would be wonderful to see this gift of healing bestowed by God to all His family—whatever their beliefs—grow within the orbit of our Christian churches. But if that is not to be, then we shall continue to watch it grow, as it has been doing these past years, outside the Church. And the Church will be the poorer for its ineptitude to profit from the Christ-given commandments, "to preach the kingdom of God and to heal the sick" . . . "greater works than these shall ye do"!

Proof Versus Doubt

By ELMER M. RAEDLEIN

IN THIS day and age, when criticisms and skepticism are voiced freely regardless of how sincere and truthful various psychic demonstrations are conducted, the writer is anxious to relate his experience at a recent seance held Jan. 4th, 1957, in the home of the medium, William Leiss, of Milwaukee, Wisconsin.

I was invited to attend this gathering by a very dear friend, and since my dear mother, Mrs. Elisa Raedlein, had passed from this earthly life on Dec. 1st, 1956, I thought it a splendid opportunity to witness this demonstration of spirit return and communication.

Prior to the trumpet seance, the medium, William Leiss, brought through the complete names of at least a dozen of my deceased relatives accurately, describing them as to stature and relationship. He also named various relatives of mine in numbers and streets and the cities. Not once did I have to correct him due to an error; on the contrary his accuracy was remarkable.

Room Readied

Then the room was prepared for the seance and what an evening of joy, I realized. After various relatives and dear friends identified themselves, my Mother came through and spoke to me in her kind motherly way and she said, "Elmer, to prove to you beyond a doubt that it is me, I want you to listen." She then gave me one kiss, after 5 seconds she gave me a second kiss, and after another 5 seconds she gave me a third kiss, and then she said, "Elmer, you know what that means and proves. She said, "Those are the 3 kisses you placed on my forehead, while you said a prayer over me, just a few minutes before I departed from this earthly life." "I was unable to speak to you due to the stroke I suffered earlier in the day, but I nevertheless, felt them and knew it was you."

I am sincere when I say that no other person was in the room at the time I placed those 3 loving kisses on my dear Mother's forehead. I kept it a secret purposely, which proved to me beyond a doubt, since no one else knew of this, that it positively was her who spoke to me, when she made mention of the 3 farewell kisses her son gave her.

Priceless Joy

The joy of being reunited with her for just a few precious minutes of conversation was priceless, and proves that life continues after the change called death.

I witnessed my first materialization when I was 15 years of age, given by a Dr. Rothermehl, of this city, and I am well acquainted with the work for the past 40 years, but I will say, that I have witnessed one of the finest demonstrations of spirit phenomenon in years, given by our able medium, Mr. William Leiss of Milwaukee, Wis., and he is to be congratulated for having attained this accomplishment which through proper guidance and help of the heavenly powers, was made possible.

May God and the angelic world protect and keep him, so that his fine work may continue to prove to humanity, beyond a doubt, that spirit can return after the change called death.

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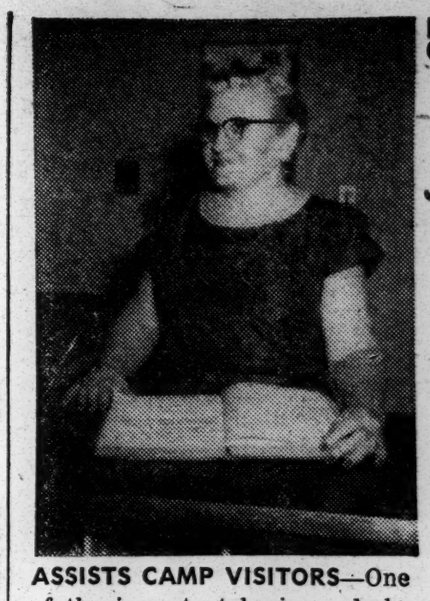

ASSISTS CAMP VISITORS—One of the important business desks at Camp Chesterfield is occupied by the above pictured Mrs. Nellie Williams. The genial and gracious Mrs. Williams is manager of the Western Hotel, open for guests winter and summer at Camp Chesterfield, and in the summer rush months she adds the affairs of the camp's other two hotel activities, The Lily and The Sunflower hotels to her program. Among her hosts of friends she is also known as an outstanding medium. Mrs. Williams, a Hoosier, is from Evansville.

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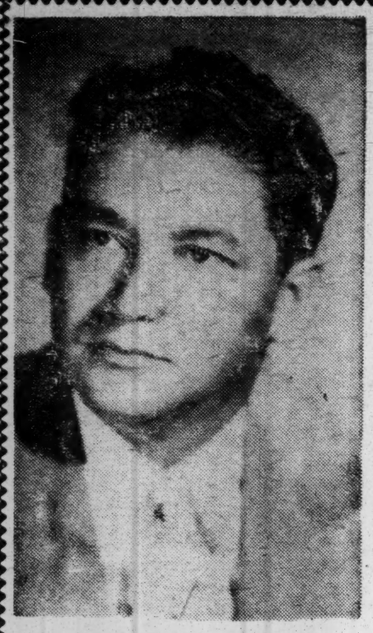

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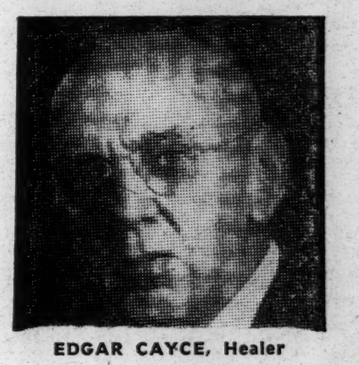

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